

ERIALS

TOWARDS A HISTORY OF THE

BAPTISTS IN PENNSYLVANIA BOTH BRITISH AND GERMAN, DISTINGUISHED INTO

FIRSTDAY BAPTISTS

KEITHIAN BAPTISTS

SEVENTHDAY BAPTISTS

TUNCKER BAPTISTS

MENNONIST BAPTISTS.

VOL. I.

(See p. 134)

Lo! a people that dwell alone, and shall not be reckoned among the nations. NUMB. XXIII, 9.

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ADVERTISEMENT.

The following materials have been collected partly from knowledge, partly from church books, and partly from informations ; collections from the two former may be exact ; but those from the other may not be so, because old memories are unsafe records. If any should discover errors and give notice thereof to the editor, he will take the first opportunity to rectify them and be much obliged to the informers.

MORGAN EDWARDS.

Advertisement.

THE compiler of the ensuing little volume and of eleven more on the same subject would, no doubt, have kept his volumes to himself had not the motives which induced him to compile induced him also to publish. The motive to the first was, a desire to know the american Baptists; the motive to the other was, an equal desire to make them known one to another; and the grand motive to both is, a solicitude to unite them together and to settle some useful means of intercourse and familiarity between their churches, whereof there are on this continent about 300 including the german Baptists.-----By the said union is meant, an union of individuals into churches so that no baptized believers abide loose and scattered (like the stones of the sanctuary in the book of Lamentation) as is now the case in some places; also, an union of those churches (and of other churches which have hitherto stood by themselves) into associations in proper vicinities, which associations may be multiplied so as to have one in every province; and likewise, an union of those associations (like that of Ketokton and Warren) to the association of Philadelphia, which, from its situation, must ever be central to the whole-----By the forementioned means of intercourse are to be understood, letters and messengers from the churches to their respective associations, and from those associations to their common center; and from the center back to the associations, and thence to the churches, and so to individuals. These means will not only be useful for receiving and returning intelligence, mutual advice, help &c but also for "knitting together" the several parts of the

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visible baptist church on this continent, as the parts of the natural body are by " joints and bands. Gal. ii. 19. This project is not a new one, but was begun in the year 1765 when the churches to the west of Philadelphia formed themselves into an association at Ketokton in Virginia ; and was furthered in 1767 when the churches to the east of Philadelphia did the same at Warren in Rhodeisland government, both adopting the philadelphian plan and engaging to use the means of union and intercourse before described. The thing is practicable, as appears by five years trial ; and withal, most beneficial, as might be proved by variety of examples. What remains is only to perfect what has been begun. In order to which the following things have been judged requisite

1 That the association of Philadelphia be embodied by charter ; and that one person from every provincial association be made a member of that enchartered body

2 That an able preacher be appointed to visit all the churches in the character and office of an EVANGELIST ; and a sufficient fund raised to defray his expences. Such a fund was set on foot in Philadelphia in 1766, and is increasing every year

3 That the nature of associations among the Baptists be made public. Something of the kind was attempted in 1769 under the title of THE SENTIMENTS AND PLAN OF THE WARREN ASSOCIATION ; wherein it is shown that they are only ADVISORY COUNCILS, disclaiming all jurisdiction and power and every thing else which may clash with the rights of particular churches or those of private judgment ; and herein they differ from all assemblies of the kind known by the same or other names

4 That all the baptist churches from Nova Scotia to Georgia be made sufficiently known one to another ; for it hath been found by experience that a want of

this kind of knowledge hath much retarded the proposed design. To remedy which (as hinted before) is the end of publishing the following little volumes. And it is presumed the publication will be found adequate to the design ; and will also preserve some anecdotes, chronologies and facts which otherwise would have perished with the loose papers from which many were taken, or with the death of ancient people who communicated others from memory. The publisher well knows that the work wants all the apologies he can make both for it, and the price. As to the last he only takes leave to observe that he has not struck off many copies, but just enow to furnish every baptist church with few. Had he intended to sell to every one that would buy he would have enlarged the edition and so have reduced the price. If the books should not be valuable they will be scarce. As to apologies for the work itself he will not attempt any, being firmly of opinion that if he should lose any reputation by it he cannot lose it in a better way than in endeavouring to promote the baptist interest ; which, in his judgment, is the interest of christ above any in christendom. Whoever finds fault with the performance will thereby intimate that he is able to supply its defects and correct its errors ; and if he will do both or either the author would be well pleased should every reader be a fault-finder.

5 Lastly, that the terms of the proposed union should be so general as not to preclude any baptist church of fair character, though differing from others in unessential points of faith or order. Practising believer's-baptism is our denominating article. If this be taken away we shall differ from the Independents in no point whatsoever. And the one thing which distinguishes us from every sect of christians, and made, and keeps us a separate and distinct body of people is, one would think, a sufficient ground of union among ourselves, excepting only where this " truth is held in unrighteousness "

I fear this volume will be deemed a heap of dry records without a sufficient number of anecdotes to give them a relish ; this is owing to the peace and liberty which the Baptists have ever enjoyed in Pennsylvania. In other provinces they have had their troubles which will make their history interesting to every reader.

N. B. The second part of this volume will be delivered to the purchasers of the first part as soon as possible, they sending their names and places of abode to the publisher. The price the same with the price of the first part viz quarter of dollar

MATERIALS,

&c.

THE Baptists in Pennsylvania may be distinguished into BRITISH and GERMAN; the British again into FIRSTDAY BAPTISTS and SEVENTHDAY BAPTISTS; and the German into TUNCKERS and MENNONISTS; with which must be mentioned the KEITHIAN BAPTISTS, though now extinct, because the sabbatarians originated from them.

PART I.

Treats of the British Baptists in Pennsylvania, who observe the first day of the week for sabbath.

THE faith and order of these people may be seen in the confession, catechism and treatise of discipline which they adopted in their association held at Philadelphia in the year 1742. The confession (with addition only of article xxiii and xxxi) is that published in London in 1689 by a hundred congregations, and therefore called the *Century confession*. The catechism is that which bears the name of Benjamin Keach, published in London in 1699. The treatise of discipline is, in effect, the same with that published in London in 1697 and styled, 'The glory of a true church, and its discipline display'd.' By these books it ap

pears that they are *Independents* with reference to church government, and *Calvinists* with respect to doctrines ; and these last, I may add, so universally that the distinctions of *general* and *particular* Baptists have no place among them. Of these there are ten churches which we shall treat according to seniority, and therefore begin with

P E N N E P E K,

THIS is the first church in the province of any note and permanency ; for that gathered at Coldspring in 1684 broke up in 1702. It is distinguished from its sister churches by the above name of *Pennepesk* (formerly written *Pennepeska*) which is the name of a little river running near the place of worship. The house is a neat stone building, 33 feet by 30, with pews, galleries and a stove. In one corner of it stands the pulpit, and the galleries in the opposite angles which is worth noticing, because hereby are remedied the usual inconveniences attending galleries in small places of worship. The house was erected in 1707 on a lot of one acre, the gift of Rev. Samuel Jones, in the township of Lowerdublin, county of Philadelphia, eleven miles NEHN from the city. To said lot have been added three acres ; one by the gift of Mr. George Eaton, the other by purchas of the church, whereon are convenient stables, and a fine grove affording shade in summer and fire wood in winter. Besides the above mentioned acres there are other legacies bestowed on this church (1) Hundred pounds the gift of Peter Duffield (2) Five pounds the

gift of Mr. George Eaton (3) Twenty five pounds the gift of fundry persons. With these helps the living is reputed worth 50 l. a year to the present minister, Rev. Samuel Jones. The families belonging to the place are about 45 whereof 50 persons are baptized and in the communion of the church. Their names * are below. This was their state in 1770. A retrospect of it will lead pretty far back into the last century when it originated in the following manner. About the year 1686, one John Eaton, George Eaton and Jane his wife, Sarah Eaton and Samuel Jones (members of a baptist church residing in Tinddewi and Nantmel in Radnorshire where Rev. Henry Gregory was overseer), also John Baker (member of a church in Kilkenny in Ireland whereof Rev. Christopher Blackwell was pastor), and one Samuel Vaus from England arrived, and settled on the banks of Pennepek. In the year 1687 Rev. Elias Keach of London came

* Alexander Edwards Esq. and Thomas Webster *deac.*
 John Holms, James Dungan, Joseph Miles, George Northrop, George Eaton, Richard Richardson, William Ward, P. P. Vanhorn, John Vincent, Benj. Town, John de Nyce, John Wright, Joseph Bull, Thomas Marple, Joseph Bean, Ann Edwards, Jane Holms, Mary Eaton, Susannah Webster, Sarah Marshal, Elizabeth Swift, Margaret Vanhorn, Elizabeth Barrows, Elizabeth Jackson, Elizabeth Northrop, Mary Edwards, Sarah Easton, Catherine Eaton, Mary Richardson, Elizabeth Watts, Rebecca Evans, Elizabeth Foster, Mary de Normandy, Mary Ward, Mary Vincent, Deborah Ingles, Catherine Richardson, Mary Eaton, Pleasant Oldale, Sarah Brock, Hannah Britain, Jane de Nyce, Mary Taggor, Ann Foster, Rachel Wright, Martha Edwards, Martha Eaton, Mary Powell.

among them and baptized one Joseph Afhton and Jane his wife, William Fisher and John Watts which increased their number to twelve souls including the minister. These twelve did by mutual consent form themselves into a church in the month of January 1688, choosing Mr. Keach to be their minister, and Samuel Vaus to be deacon. Soon after, the few emigrated Baptists in this province and Westjersey did join them ; also those whom Mr. Keach baptized at the Falls, Coldspring, Burlington, Cohansey, Salem, Pennsneck, Chester, Philadelphia, &c. They were all one church, and Pennepek the center of union where as many, as could, met to celebrate the memorials of Christ's death ; and for the sake of distant members they administered the ordinance quarterly at Burlington, Cohansey, Chester and Philadelphia ; which quarterly meetings have since transformed into three yearly meetings and an association. Thus, for some time, continued their zion with lengthened cords till the brethren in remote parts set about forming themselves into distinct churches which began in 1699 and continued till of late years. By these detachments Pennepek was reduced to narrow bounds, but yet abides among the churches as a mother in the midst of many daughters. Various have been the difficulties they passed through for a course of 82 years ; but having obtained help of God continue to this day, and are in a comfortable situation under the care of their present worthy pastor. At their settlement and during the administration of Mr. Keach they were the same as now with respect to faith and

order ; but when their number increased, and emigrants from differing churches in Europe incorporated with them divisions began to take place about various things, such as absolute predestination ; laying on of hands ; distributing the elements ; singing psalms ; seventh-day sabbath, &c. which threw the body ecclesiastic into a fever. In the year 1747 a tumult arose about the choice of a minister which issued in a separation. But this and the other maladies healed when the peccant humours had been purged off, and the design of providence accomplished ; which design is expressed in these notable words, *There must be divisions among you that they who are approved may be made manifest.* 1 Cor. xi. 19. The first minister they had was the

Rev. Elias Keach.

He was son of the famous Benj. Keach, of London. Arrived in this country a very wild spark about the year 1686. On his landing he dressed in black and wore a band in order to pass for a minister. The project succeeded to his wishes, and many people resorted to hear the young London divine. He performed well enough till he had advanced pretty far in the sermon. Then, stopping short, looked like a man astonished. The audience concluded he had been seized with a sudden disorder ; but, on asking what the matter was, received from him a confession of the imposture with tears in his eyes and much trembling. Great was his distress though it ended happily ; for from this time dated he his conversion. He heard there

was a Baptist minister at Coldspring in Bucks county between Bristol and Trentown. To him did he repair to seek counsel and comfort ; and by him was he baptized and ordained. The minister's name was Thomas Dungan. * From Coldspring Mr. Keach came to Pennek and settled a church there as before related ; and thence travelled through Pennsylvania and the Jerseys preaching the gospel in the wilderness with great success, in so much that he may be considered as the chief apostle of the Baptists in these parts of America. He and his family embarked for old England early in the spring of the year 1692, after having re-

* Of this venerable father I can learn no more than that he came from Rhodeisland about the year 1684. That he and his family settled at Coldspring where he gathered a church, of which nothing remains but a grave yard and the names of the families which belonged to it viz. the *Dungans, Gardners, Woods, Doys, &c.* That he died in 1688 and was buried in said grave yard. That his children were five sons and four daughters (1) William, who married into the Whing family of Rhodeisland and had five children (2) Clement, who died childless (3) Thomas, who married into the Drake family and had nine children, (4) Jeremiah, who married into the same family and had eight children (5) Elizabeth, who married into the West family and had four children (6) Mary who married into the Richards family and had three children (7) John, who died childless (8) Rebecka, who married into the Doyle family and had three children (9) Sarah, who married into the family of the Kerrels and had six children ; in all 38. To mention the names, alliances and offspring of these would tend towards an endless genealogy. Sufficeth it, That the Rev. Thomas Dungan (the first baptist minister in the province) now existeth in a progeny of between six and seven hundred.

signed the care of the church for a considerable time before to the

Rev. John Watts.

He was born Nov. 3, 1661 at Lydd * in the county of Kent. Came to this country about the year 1686. Was baptized at Pennepek Nov. 21, 1687. Called to the ministry in 1688. Took on him the care of the church in 1690. Continued in the care thereof to Aug. 27, 1702 when he died of the small pox and was buried at Pennepek, having had Mr. Samuel Jones to his assistant. He married Sarah Eaton, by whom he had children, Elizabeth, Sarah, Mary, Deborah, Elias and Stephen. Stephen is yet alive. The sons married into the Roberts and Melchior families, and the daughters into the families of the Yerkes, Davis, Shulls and Ingles and have raised him twenty nine grand children, and these another generation of between fifty and sixty. Mr. Watts was a sound divine, and a man of some learning as appears by a book * he wrote entitled *Davis Disabled*.

* The paper from which I took the above account is so illegible that I cannot be sure whether the place of his nativity should be read *Lydd* or *Leed* or something like either.

* The book whereto Mr. Watts's piece was an answer was published in 1700 and entitled *Jesus the crucified man, the eternal son of God*. The main doctrine in this book is "That the divine nature and the human were so blended in the person of Christ that he was not properly God nor properly man but a compound of both." The author, Mr. William Davis, had been a Quaker

There was an order for printing this book dated Aug. 3, 1705, but it was not executed. The manuscript is in my possession. He also composed a catechism or little system of divinity which was published in 1700, but of it I have not yet obtained a copy. His successor was the

Rev. Evan Morgan.

He came to this country very early and was a smart, a knowing, and a pious man. He broke off from the Quakers along with many others of Keith's party in 1691. Was baptized in 1697 by one Thomas Rutter, and the same year, renouncing the reliques of Quakerism, was received into the church. In 1702 he was called to the ministry, and ordained Oct. 23, 1706. by Rev. messieurs Thomas Griffiths and Thomas Killingworth. He died Feb. 16, 1709 and was buried at Pennepek, after having had

preacher. He broke off from them in the grand separation of 1691 along with George Keith, and was one of the forty eight who signed the reasons and causes of that separation. In 1697 he embraced the principles of the Baptists and was baptized at Philadelphia by Rev. Thomas Killingworth of Cohansey. The same year he joined Pennepek church where he began to inculcate the above mentioned doctrine with great assiduity ; but they deeming it *heresy* did, after a first and second admonition to no purpose, expel him Feb. 17, 1698. After that he joined a society of Keithians kept at the house of Abraham Pratt in the neighbourhood of Pennepek (some of which had been baptized the year before), and with many of them became a seventhday Baptist. He continued to preach to them till he went to Westerly in Rhodeisland government in 1711, where he abode to 1724 and thence returned to the Jerseys where he died. After leaving Westerly he wrote a letter to the people there and printed it, wherein he complains of very ill usage from them.

the joint care of the church for upwards of two years. His wife's name was Mary Swift by whom he had a daughter named Frances who married Richard Hall and bore him a son who is yet alive and married to Susannah Edge. Her second husband was Joseph Fisher, by whom she had children Isabella, Mary and Martha who married into the Leech, Green and Hall families. Mr. Morgan's successor, who had also been his colleague, was the

Rev. Samuel Jones.

He was born July 9, 1657, in the parish of Llanddewi and the county of Radnor. Came to this country about 1686. Called to the ministry in 1697. Ordained Oct. 23, 1706, at which time he took part of the ministry with Mr. Evan Morgan. He died Feb. 3, 1722 and was buried at Pennepek. His children died before him. He had Mr. John Hart * and others to his assistants. The ground on which the meeting-house stands was given by him. He also gave for the use of the meeting Pool's annot. 2 vol. Burkit's annot. 1 vol. Keach on the parables and Bishop's body of di-

* Mr. John Hart was born Nov. 16, 1651 at Whitney in Oxfordshire. Came to this country early, and preached among the Quakers to 1691; at which time he separated with George Keith, and was one of the 48 who signed the reasons of that separation. From the separation in 1691 he preached to a society of Keithians, meeting at the house of John Swift in Southampton, Bucks county. About 1697 he, and some of the society, embraced the principles of the Baptists. The ordinance was administered to them by one Thomas Rutter. In 1702 he and the society joined Pennepek. Mr. Hart was not

vinity, &c. His successor, who also had been his colleague, was

Rev. Joseph Wood.

HE was born in the year 1659 near Hull in Yorkshire. Came to this country about 1684. Baptized by Mr. Keach at Burlington Jul. 24, 1691. Ordained Sept. 25, 1708, at which time he took part of the ministry with Mr. Evan Morgan and Mr. Samuel Jones. He died Sept. 15. 1747 and was buried at Coldspring. His children were Joseph, Jabez, Josiah, Tabitha, Benjamin, John, Samuel, William and Hannah. Mr. Wood was reckoned a good preacher ; but in the latter part of life his usefulness was much lessened by some family and personal unhappiness, better concealed than named. His successor was

Rev. Abel Morgan.

HE was born in the year 1637, at a place called *Alltgoch* in the parish of Llanwenog and county of Carmarthen. Entered on the ministry in the nineteenth year of his age. Was ordained at Blaenegwent in Monmouthshire. Arrived in this country Feb. 14. 1711. Resi-

ordained ; but was reckoned a good preacher and a most pious Christian. The last words he uttered were, *Now I know to a demonstration that Christ died to save me !* His wife's name was Susannah Rush, by whom he had children, John, Joseph, Thomas, Josiah and Mary. These formed alliances with the Crispin, Miles, Paulin and Dungan families and have raised him upwards of 20 grand children.

ded some time at Philadelphia, and then removed to Pennepek. Took on him the care of the church as soon as he landed; and continued therein to his death, which come to pass Dec. 16, 1722. He was buried in the graveyard of Philadelphia, where a stone is erected to his memory. His first wife was Pricilla Powell of Abergavenny. His second, Martha Burrows. His third, the widow Gooding, daughter of the reverend Thomas Griffiths. She is yet alive under the name of Fulton. By the first he had, Jane; by the third, Rachel, Abel, Samuel and Enoch. These married into the Holms, Howell, Sprogle and Keen families, and have raised him 16 grand children. Mr. Abel Morgan was a great and good man, and is held in dear remembrance by all that knew him. He compiled a folio concordance to the Welsh bible, printed at Philadelphia in 1730. Translated the *Century confession* to Welsh, and added thereto article the xxiii and xxxi. Several other pieces of his are yet extant in manuscripts. His successor was

Rev. Jenkin Jones,

He became minister of this church in the year 1725 which was near three years after Mr. Morgan's decease, and had Mr. William Kinnerley * to his assistant. Mr. Wood was yet a-

* Mr. William Kinnerley was born in 1669 at a place called the *Lynch* near Leominster, in Erdsfield parish and county of Hereford. His wife was Sarah Turner of Ross, in the same county, by whom he had children,

live but not very capable of serving the church. He continued in the care thereof for upwards of twenty years, and then resigned it, to become the minister of Philadelphia church where we shall say more of him. His successor was

Rev. Peter Peterson Vanhorn.

HE was born, August the 24th, 1719, at Middletown in Bucks county, and was bred a Lutheran. Embraced the principles of the Baptists Sept. 6, 1741. Ordained June 18, 1747. Continued in the oversight of the church to 1762 when he resigned, and settled at the Newmills in the Jersey. His assistant was Mr. George Eaton *. His wife is Margaret Marshall by whom he has children, William, Ga-

Ebenezer and Mary, who married into the Duffield and Hubbs families, and have raised him eight grand children. He came to America Sept. 12, 1714. Was an exhorter in the church of Tuxbery, but was never ordained. He exercised his talent in that capacity with acceptance to Feb. 13. 1734 when he died, and was buried at Pennepek.

* Mr. George Eaton was never ordained but only authorised to preach as an *exhorter* about the year 1734, which he continued to do with acceptance to his death in Jul. 1, 1764. He married Mary Davis by whom he had children, George, Peter, John, Sarah and James. These married into the Taylor, Morris, Harris, Grays and Huntsman families, and have raised him 28 grand children. His second wife was Martha Griffiths who is yet alive. He bestowed on the church 5 l. and an acre of land; and is buried at Pennepek where a tombstone is erected to his memory by his surviving and pious widow.

briel, Peter, Aaron, Thomas, Elizabeth, Marshal, Charles. His successor is

Rev. Samuel Jones, A. M.

He was born Jan. 14, 1735, at a place called *Cefen y Gelli* in Bettus parish in Glamorganshire. Came to America in 1737. Bred at the college of Philadelphia. Ordained Jan. 8, 1763, at which time he commenced minister of Pennepek and Southampton. He married Sylvia Spicer of Capemay by whom he has a son named Thomas. Mr. Jones's ordination sermon was printed; together with a charge given him, and a historical narrative of the manner in which the solemnity was conducted. — The next church to Pennepek, in order of time, is

WELSH TRACT.

THIS is distinguished by the above name, which is the name of a parcel of land furrounding the place of worship, in the hundred of Pencader and county of Newcastle, 45 miles sswqs from Philadelphia. The house is a neat brick building, 40 feet by 30, with seats, a stove, and adjacent stables. It stands on a lot of high ground, containing six acres, the gift of Hugh Morris and formed into an angle by the running of Ironhill brook into Christiana river. Here the three branches of the Church meet on the first Sunday in the month to celebrate the Lord's-supper. One branch reside near; the other in London-britain township 9 miles off. The third at Littlecreek hundred

in the county of Kent, about 32 miles distant; in each of which places is a meeting house. The temporalities of this church are (1) Two hundred pounds the gift of Thomas Edmunds (2) A plantation of 116 acres the gift of Hugh Morris (3) Twelve pounds the gift of Mary Williams. With these helps it is proposed the living shall be worth 100 l. a year. The church is now in its widowed state; but supplied by Mr. John Davis son of their late minister, who is a sensible man, bred in the college of Philadelphia, and about removing to Boston. The families belonging to the place are about 100, whereof 107 * persons are baptized and in the communion of the church. This was the state

* Isaiah Lewis and David Evans, *decc.* Thomas James, Esq. Thomas M'Kim, Esq. John Evans, Esq. William Buckingham, William Buckingham, jun. John Buckingham, John Bowen, Thomas Davis, John Davis, Thomas Jones, Joseph Gardner, Abel Davis, Daniel Davis, William Eynon, Joseph Price, Lewis German, Benjamin Jones, Daniel Griffiths, David Hughs, Hugh Glasford, Isaac Hughs, Jacob John, James Jones, William James, Jacob Lemmon, Richard Lemmon, John Townsend, James Williams, Edward Miles, John Morgan, John M'Cormick, Enoch Morgan, James Mundle, Alexander M'Kim, Thomas Robison, Morris Thomas, Nicholas Paine, Jane Buckingham, Jane Bowen, Anne Bush, Hannah Bonham, Sarah Braken, Ruth Cloud, Hannah Connolly, Mary Cann, Mary Clark, Mary Rogers, Margaret Morphy, Esther Rees, Hannah Davis, Rachel Davis, Elenor Davis, Esther Davis, Mary Price, Hannah Eynon, Jane Evans, Mary Evans, Rachel Farris, Mary Evans, Rachel Griffiths, Mary Griffiths, Abigail Giles, Elizabeth Prichard, Margaret Williams, Hannah Douglas, Gwen Hughs, Phebe Hughs, Hannah Hughs, Elizabeth John, Tamar James, Susannah Jones, Hannah Jones, Joanna Jones, Jennet Jones, Mary Jury, Choice Townsend, Sarah Whitten, Catherine Watson, Susannah Watson, Mary Watson, Jane Williams, Debe-

of Welshtract in the year 1770. Their state from that time to their original will lead us back to the beginning of the century and across the Atlantick to Wales where it originated in the following manner. In the spring of the year 1701 several baptist acquaintance in the counties of Carmarthen and Pembroke resolved to go to America. And as one of the company was a minister they were advised to form themselves into a church. They did so. The instrument of their confederation is still extant but without a date. Their names were, Rev. Thomas Griffiths, Griffith Nicholas, Evan Edmunds, John Edwards, Elisha Thomas, Enoch Morgan, Richard Davis, James Davis, Elizabeth Griffiths, Lucy Edmunds, Mary Jones, Mary Thomas, Elizabeth Griffiths, Jennet Davis, Margaret Mathias, Judith Morris. These 16, which may be styled a church *emigrant*, met at Milford haven in the month of June 1701, and embarked on board the good ship *James and Mary*; and on the eighth of September following landed at Philadelphia. The brethren there treated them courteously, and advised them to settle about Pennepek. Thither they went, and there continued for about a year and a half; during which time 21 persons joined them. But finding it inconvenient to abide about Pennepek they purchased

rah Whitten, Sarah Jones, Elizabeth Lemmon, Mary Lewis, Sarah Miles, Sarah Miles, jun. Mary Morgan, Hannah M'Cormick, Margaret Morgan, Margaret Mundle, Rachel Morrison, Elizabeth Morgan, Agnis M'Kim, Sarah Oborn, Catherine Rees, Mary Roberts, Elizabeth Robison, Mary Rhodewell, Jane Rowland, Mary Thomas, Mary Thomas, jun. Hannah Thomas, Elizabeth Singleton, Rev. Robert Lemmon.

land in the county of Newcastle and gave it the name of *Welshtract*. Thither they removed in the spring of 1703 and the same year built a meeting house on the spot where the present stands. This removal left some of their members near Pennepek, and took some of the Pennepek members to *Welshtract*; yet neither could commune with their neighbours by reason of difference about *laying on of hands*; (the church of Pennepek being grown indifferent about the rite; but that of *Welshtract* deeming it prerequisite to the communion of saints.) To remedy this inconvenience both churches appointed deputies to compromise matters as well as they could, who met to the number of 24 at the house of Richard Miles, June 22. 1706, in the township of Radnor and county of Chester. The issue of the meeting was an agreement (1) That the members of either church might transiently commune with the other, but not be received into membership (2) That the votaries of the rite might freely converse on the subject, and that the rest would hear. Conviction followed; for within three years after we read that some ministers and about 55 private persons submitted to the ordinance. No very remarkable events have happened in this church for a course of 69 years, except two divisions (and divisions must be) which have been pretty well healed long ago. Four things may be said in commendation of these people (1) They were the first who received the *Century confession* which was subscribed by 122 of them in the year 1716, with addition of article the xxiii and xxxi. It had been translated for their use by Mr. *Abel Morgan* (2) They

were means of enlightening many touching the nature and obligation of the ordinance of *laying on of hands* after baptism (3) They maintained strict discipline (4) They were exact in keeping records ; though hereafter they will be of no service as they were written in Welsh down to the year 1732. The ministry of this church hath been filled with great and good men who have been as useful and have supported the sacred character as well as any set of clergy in America. The first was

Rev. Thomas Griffiths.

He was born, 1645, in Llanfernach parish and county of Pembroke. Took on him the care of the church at their constitution in 1701. Arrived with them in this country Sept. 8, 1701. Died and was buried at Pennepek July 25, 1725. His childrens names were Elizabeth, Samuel, Isaac, Mary, Judith. These married into the families of the Trueax, Gooding and Morgan and have raised him 18 grand children ; and these thirty nine great grand children most of them alive under the names of Loyds, Wards, Holms, Halls, Likings, Morgans, Howells, Griffiths. His daughter Judith is yet alive, and widow of Mr. Fulton. His successor, who had been his colleague, was

Rev. Elisha Thomas.

He was born in Carmarthenshire in 1674. Arrived in this country September 8, 1701. Took on him the care of the church, July 25, 1725. Died Nov. 7, 1730, and was buried at

Welshtract where a tomb is erected to his Memory. He had two daughters. Rachel and Sarah. The first is yet alive and widow of the Rev. David Davis. Her first husband was of the Jones family by whom she had a daughter (now married to John Evans, Esq.) who has children, John, Rees, Mary, Oswell. The second daughter married into the family of the James and went to Carolina, where some of her offspring exist to this day. Mr. Griffiths's successor, who also had been his colleague, was

Rev. Enoch Morgan.

He was born in 1676 at a place called *Allt-goch* in the parish of Llanwenog and county of Cardigan. Arrived in this country Sept. 8, 1701. Took on him the sole care of the church Nov. 7, 1730. Died, Mar. 25, 1740, and was buried at Welshtract where a tomb is erected to his memory. His widow is yet alive. By her he had children, Abel (now minister of Middletown and unmarried), Esther and Enoch who married into the Douglas and Howell families and have raised him many grand children. His successor, who also had been his colleague, was

Rev. Owen Thomas.

He was born in 1691 at a place called *Gwr-godllys* in Cilmanllwyd parish and county of Pembroke in Wales. Came to America in 1707. Took on him the care of the church Mar. 25, 1740. Continued in the care there-

of to May 27, 1748 when he removed to Vincent near the Yellowspring, where he died and was buried Nov. 12, 1760. His children were Elizabeth, Morris, Rachel, Mary, David, Sarah, Owen who married into the Thomas, Cantrel, Allison, Jury, Rogers and Evans families and have raised him forty six grand children. Mr. Owen Thomas left behind him the following remarkable note. "I have been
 " called upon three times to anoint the sick
 " with oil for recovery. The effect was sur-
 " prizing in every case ; but in none more so
 " than in that of our brother Rynallt Howell.
 " He was so sore with the bruises of the wag-
 " gon when he was anointed that he could not
 " bear to be turned in bed otherwise than with
 " the sheet ; the next day he was so well that
 " he went to meeting". I have often wonder-
 ed that this rite is so much neglected as the pre-
 cept is so plain, and the effects have been so
 salutary. His successor, who also had been his
 colleague, was

Rev. David Davis.

He was born in 1708 in the parish of Whitechurch and county of Pembroke. Came to this country in the year 1710. Assumed the care of the church May 27, 1748. Continued in the care thereof to Aug. 19, 1769 when he died. He was an excellent man ! and is had in precious remembrance by all that knew him. His childrens names are Rees, Jonathan (now minister of the seventh day baptist church at Cohansey), John (now a probationer), Susanna, Mary, Margaret. John and Margaret are

single ; the rest are married into the families of the Miles, Bonhams, Bentleys and Parrs and have raised him eighteen grand children. Cotemporary with Mr. Davis was

Rev. Griffith Jones.

He was born Oct. 8, 1695 at a place called *Alltſawr* in the parish of Llanon and county of Carmarthen. Entered on the ministry in the 19th year of his age. Settled first at *Pentysai*, and afterwards at *Cefnhenngoed*. Came to America in 1749, and settled at Duckcreek. Died Dec. 4, 1754 and was buried at Pencader. He had two wives, by whom he had children Mary, Samuel, Morgan (now minister of Hempstead in England), John, Benjamin, Robert, Rachel.—The next church in point of seniority is the

GREAT VALLEY.

It is distinguished by the above name of *Greatvalley*, which is the name of a long bottom of land reaching from Schuylkill to Susquehanna. In the east end of which, in the township of Tredyffryn, county of Chester, eighteen miles wnw from Philadelphia stands the meeting-house. Its dimensions are 28 feet square, erected in 1722 with seats, galleries, and a stove. The ground about it contains near two acres ; a part of which was given by William George ; the rest purchased by the church. On this lot are stables ; and adjoining it a school house. The situation is pleasant, being rising ground by the highway and

bordering on a small brook called *Nant yr Ewig*. The church exists in two branches. The one near ; the other at *Yellowspring* in the township of Vincent, about 12 miles off where is a meeting house, a school house, and a stable. The house is 30 feet by 20, and stands on a lot of four acres, the gift of Mr. Cox. Other legacies appertain to this church (1) One hundred and fifty pounds the gift of William George ; one third of which is appropriated to the *Yellowspring* (2) Fifty pounds the gift of Thomas Rees (3) Fifty pounds the gift of John Phillips (4) Sixteen pounds the gift of Edward Mathews (5) Five pounds the gift of Richard Owen (6) Four pounds the gift of William Morgan (7) Twenty pounds the gift of Thomas Jenkins (8) Five pounds the gift of Sarah Miles (9) Five pounds the gift of Griffith Jenkins (10) Five Pounds the gift of Griffith Philips (11) Ten pounds the gift of John David Rees (12) Ten pounds the gift of William Rees (13) Fifty pounds the gift of Hugh Wilson towards supporting the school house (14) Twenty pounds the gift of Owen Phillips towards keeping the meeting house in good repairs (15) A plantation of fifty acres with a good house and outhouses on it, the gift of Henry Davis, With these helps the living is judged worth 100 l. a year. The families belonging to the place are about 92, whereof 99 * persons are

* John Davis, *min.* James Davis, *eld.* Samuel Jones and John Williams, *deac.* Samson Davis, David Thomas, Thomas Nicholas, Joseph Nicholas, George George, Thomas Davis, Rev. Thomas Davis, Edward Powell, Nathan Powell, David Cornog, Abraham Cornog, Thomas Cornog, Daniel Cornog, Evan Thomas, Griffith

baptized and members of the church. The present minister is Rev. John Davis. Thus stood matters at the Greatvalley in 1770. A retrospect of their affairs will lead us to the year 1701 and 1702 when several families from Wales arrived and settled in the east end of said valley; one of which was James Davis, a member of the baptist church of Rydwilim in Carmarthen-shire. Near to his plantation, in Radnor township lived one Richard Miles who, with his wife, had been baptized a little before by Mr. William Beckingham in Upperprovidence.—— These two families conformed together, and invited ministers from other parts to preach at their houses, by which means several were baptized particularly William Thomas Hugh, Arthur Edwards, William Davis, Margaret

Thomas, William Griffiths, John Edwards, Lewis Morgan, Edward Jones, Isaac Adams, Elijah Davis, David Thomas, Owen Thomas, William Grano, John Thomas, Thomas Morris, William Gorden, David Jenkins, Philip Jenkins, Philip Lewis, Enoch Lewis, Joseph Philips, David Philips, John Philips, James John, William Wells, David Davis, Sarah Evans, Mary Davis, Hannah Jones, Mary Williams, Catharine Jones, Elizabeth Nicholas, Mary Nicholas, Hannah Davis, Mary Evans, Ann Walters, Catherine George, Hannah George, Mary Davis, Mary Pugh, Mary Davis, Mary Powel, Elizabeth Stevens, Margaret James, Catherine Cornog, Jane Cornog, Mary Thomas, Elizabeth Thomas, Sarah Cornog, Martha Lewis, Jane Davis, Sarah Mather, Mary Davis, Margaret - - - , Sarah Edwards, Martha Edwards, Edith Adams, Alce Adams, Elizabeth Davis, Catherine Roberts, Lettice Thomas, Margaret Grano, Mary Loyd, Lettice James, Lettice Davis, Hannah Morris, Sarah Gorden, Joan Davis, Margaret Jenkins, Jane Jenkins, Ann Lewis, Elizabeth Martin, Mary Philips, Margaret Phillips, Mary Williams, Emma Vaughn, Margaret Smith, Hannah Wells, Mary Davis, Elizabeth Davis, Elizabeth Jones, Catherine Bartholomew.

Davis, Joan Miles, Jane Miles, Margaret Phillips, Margaret Evans. In 1710 Rev. Hugh Davis (an ordained minister), William Rees, Alexander Owen, John Evans and Margaret his wife arrived and settled in the same neighbourhood which increased their number to sixteen, and made them think of forming themselves into a church. Accordingly, Ap. 22. 1711, they were incorporated, and did choose Rev. Hugh Davis to be their minister; and Alexander Owen, and William Rees to be elders, and the same year they joined the association; the former officiated as a deacon till Griffith Jones arrived from Rydwilim in the year 1712. From this time to 1722 they increased fast partly by Mr. Davis's ministry, partly by comers from other parts, but chiefly by emigrants from Wales, which made it inconvenient for them to hold their meetings in private houses, and set them on erecting the building before described. No very remarkable event hath come to pass in this church for a course of 59 years except a debate which arose among them in 1726 on account of the seventh day sabbath and which caused five families to withdraw; of which more hereafter. The first minister which the Greatvalley had was

Rev. Hugh Davis,

HE was born in 1665 in Cardiganshire. Baptized and ordained at Rydwilim. Arrived in this country Apr. 26, 1711. Settled with the church when first constituted. Continued among them to his death, which came to pass Oct. 13. 1753, after having faithfully served

the church for 42 years five months, and 21 days. He had one daughter who married David Davis. The family yet exists near Susquehanna. Mr. Hugh Davis was a man of parts with a natural turn for satyr; which nevertheless he managed to advantage in his sermons. Some years before his death he had a severe pain in his arm which gradually wasted the limb, and made life a burden. After trying many remedies he sent for the elders of the church to anoint him with oil, according to James v. 14—17. The effect was perfect cure so far, that the pain never returned. One of the elders concerned (from whom I had this relation) is yet alive, and succeeds Mr. Hugh Davis in the ministry, viz.

Rev. John Davis.

He was born Nov. 1, 1702 in Llanfernach parish, county of Pembroke. Arrived in America Jul. 27, 1713. Called to the ministry in 1722. Ordained Nov. 16, 1732, at which time he took part of the ministry with Mr. Hugh Davis; and has had the sole care of the church since his death in 1753. Mr. John Davis married Abigail Miles, by whom he had a son named Samson who also married into the same family and has children, Abner, Abigail, Hannah, Nathan and John. — The next church is

BRANDIWINE.

THIS receives its distinction from a river of the above name near to which the church re-

sides. It exists in two branches ; the one in Birmingham township in the county of Chester where is a meeting-house, erected in 1718 on a lot of one acre the gift of Edmund Butcher, 38 miles wbs, westerly, from Philadelphia ; the other branch is in Newlin township, 12 miles off, where is a house, erected in 1742, on a lot of one acre the gift of Jeffrey Bently. They administer the Lord's-supper alternately in each place the third funday in the month, when they have help ; for at present they are in a widowed state. There are no temporalities belonging to this church, nor many rich ; for which reason it is supposed that 20 l. a year would be the utmost they could raise towards supporting a minister. The families belonging to the place are about 26, whereof 19 * persons are baptized and in the communion of the church. This was the state of Brandiwine in the year 1770. It originated in the following manner — About the year 1697 a society of Keithian baptists was formed in the neighbourhood ; of which more hereafter. This society broke up in 1700 on account of a difference that arose amongst them about the Sabbath. Such as preferred the first day of the week lay scattered in the neighbourhood to the year 1714 when Mr.

* Jeffrey Bently *deac.* John M'Kim, Samuel M'Kim, Samuel Richee, Samuel ---, John Garret, Robert Chalfont, George Bently, James Shields, James Bird, William Collet, Elizabeth M'Kim, Jane Shields, Elizabeth Garret, Margaret Baldwin, Susanna Simmons, Elizabeth Barnet, Ruth Frame, Margaret Collet, Hannah M'Kraken, Mary Shields, Margaret Shields, Elizabeth Powell, Dorcas Davis, Martha Barnet, Sarah Piper, Elizabeth Way, Elenor Bently, Mary Evans, Esther Hop-

Abel Morgan visited them, and baptized one Jeremiah Collet. He continued his visits and found the following remains of the Keithian church of Providence to be regular and sound in the faith, viz. Edmund Butcher, John Powell, Richard Buffington, John Beckingham, Joseph Powell, David Roberts, Thomas George, Elizabeth Powell, Hannah Beckingham, Margery Martin, Hannah Hunter, Mary Robinet, Mary Powell, Joan Powell. These 15 persons were, by said Abel Morgan, formed into a church June 14, 1715; and the same year received into the association. The church hath now existed for upwards of 55 years without any remarkable event. At first they met in the house of John Powell at Upperprovidence; but the body of the people removing northward they agreed in 1717 to hold their worship at Birmingham, where they built the house before described. But many of them settling northward still they found it necessary in 1741 to have another meeting in Newlin township within the forks of Brandiwine, where they also built a house, as has been observed before. They were for near 5 years without any minister except visitors from other churches. The first that settled among them was

Rev. William Butcher,

He was born May 18, 1699 in the township of Birmingham and county of Chester. Baptized Aug. 11, 1717. Entered on the ministry in 1719. Continued in it among them to 1721 when he removed to Cohansey where he died and was buried Dec. 12, 1724. He mar-

fied the widow Wallin, but had no issue. From his departure to the Jersey, Mr. Owen Thomas and others visited the church once a month till they had a minister of their own again, which was not till about 40 years after. Mr. Butcher was a popular preacher ; and withall very tall, and of a majestic presence which procured him the name of *The high priest*. The next minister they had was

Rev. Abel Griffiths.

He was born Dec. 23, 1723, in the township of Montgomery and county of Philadelphia. Was baptized Apr. 14, 1744. Ordained in 1761. Settled at Brandiwine Ap. 12, 1761 where he continued for six years, and then removed to Salem in the Jersey. He married Sarah Coffin by whom he has children, Sarah, Rachel, Elizabeth, John and William, all single.—The next church in order of time, is

MONTGOMERY.

THIS is distinguished by the above name of the township where the meeting is, in the county of Philadelphia about 20 miles nbw from the city. The house is a stone building, 42 feet by 24, with seats, galleries, a stove and two fire places. It was erected in 1731 on a lot of one acre, the gift of John Evans, whereon are also convenient stables and a school house. This church exists in three branches ; the one near the place of worship ; the other at Perquesy where is a house, erected in 1737 by Mr. William Thomas who also appropriated thereto

four acres ; the third at Upperperquesy where is a house built in 1752, on an acre of land the gift of John Kelly, within 8 miles of the mother church ; the other within four miles. From these quarters the people resort to Montgomery to celebrate the Lord's supper on the second funday in every month. Besides the said acres there are other legacies left to this church (1) Twelve pounds a year, the gift of Thomas Edmunds. (2) One pound ten shillings a year the gift of Thomas Rees (3) One pound sixteen shillings a year the gift of Thomas Jones. With these helps the living is thought to be worth 40 l. a year. The families belonging to the place are about 90, whereof 99 * persons.

* John Thomas *minis*. Ephraim Thomas and Isaac James *elders*, Joseph Thomas and Joseph Lunn *deac*. Jenkin Evans, Joseph Thomas, Henry Harris, Thomas Davis, Manasseh Thomas, Enoch Thomas, Thomas Thomas, Job Thomas, Nathan Britain, Samuel Jones, Joseph Griffiths, Peter Evans, John Hitchman, Benjamin Drake, Laurence Kelly, John Mathias, Evan Mathews, Jeremiah Vastine, Edward Jones, Edward Eaton, Joseph Days, Thomas Mathias, Thomas Morris, Thomas Jones, John Williams, John Britain, Nathaniel Britain, Joseph Britain, Jonathan Newhouse, Henry Godshalk, Abel Griffiths, Richard Britain, John West, Thomas Jones, Evan Pugh, Ann James, Mary Davis, Elizabeth Thomas, Martha Harris, Martha Jones, Sarah Bates, Sarah Thomas, Alce Lunn, Elenor Thomas, Sarah Thomas, Mary Thomas, Rebecca Thomas, Ann Britain, Leah Jones, Elenor Evans, Mary Lewis, Mary Griffiths, Rachel Drake, Rachel Drake, Hannah Humphrey, Joanna Davis, Deborah Drake, Sarah Thomas, Alce Mathias, Hannah Mathias, Mary Mathews, Rebecca Eaton, Elizabeth Vastine, Gwenllian Morris, Sarah Gray, Margaret Jones, Sarah Vastine, Mary Eaton, Dorothy Days, Elizabeth Mathias, Ann Morris, Ann Lewis, Ann Williams, Elizabeth Jones, Ann Williams, Hester Jones, Elizabeth Britain, Hannah Cosner, Ann

are baptized and in the communion of the church. The present minister is Rev. John Thomas. — This was their state in the year 1770. For their original we must look back to 1710 when John Evans and wife (members of a baptist church in Wales whereof James James was pastor); the next year one John James and wife (members of Ridwilim church whereof John Jenkins was pastor) arrived and settled in said township. In the year 1712 Mr. Abel Morgan began to visit them. In 1718 he baptized William James, Thomas James, Josiah James, James Lewis and David Williams. In 1719 arrived one James Davis, which increased their number to ten souls. Then they were advised either to join Pennepek or be formed into a church. They preferred the latter; and accordingly were, June 20, 1719, constituted by the said Abel Morgan, and the same year were received into the association. In 1720 many emigrants from Wales joined them which induced them to build a meeting house on the spot where the present stands. In 1722 they called to the ministry one Benjamin Griffiths and Joseph Eaton, who were soon after ordained. — From that time to the present they have sent forth many ministers, such as Rev. messieurs John Thomas, John Marks, John Davis, Abel Griffiths &c. This church hath now existed for upwards of 50 years without any remarkable event, except a division which took place

Newhouse, Mary Cook, Katherine Philips, Mary Lewis, Mary Griffiths, Rebecca Pugh, Rachel Britain, Margaret Jones, Abigail Britain, Ann Young, Elizabeth Godshalk, Catherine Dungan, Ann Jones, Ann West, Sarah Parker, Elizabeth Rees.

in 1743, of which more hereafter. The first settled minister they have had was

Rev. Benjamin Griffiths.

He was born Oct. 16. 1688 in the parish of Llanllwyni and county of Cardigan. Came to this country in 1710. Baptized May 12, 1711. Settled at Montgomery in 1720. Called to the ministry in 1722. Ordained Oct. 23, 1725. Continued in the care of the church to his death, which came to pass Oct. 5, 1768, and was buried at Montgomery in the 81 year of his age and the 47 of his ministry; having had Mr. William Thomas* to his assistant for many years. His funeral sermon was preached by Rev. David Thomas of Virginia and is printed. He married Sarah Miles by whom he had children, Jane, Abel (now minister of Salem), Sarah, Joseph, Rachel, who are married into the Evans, Coffin and Roberts families, and have raised him 22 grandchildren. Mr. Griffiths was a man of parts though not eloquent, and had by industry acquired tolerable acquaintance with languages and books. He appeared in

* He was born in Llanwenarth parish in Monmouthshire. Arrived in this country Feb. 14, 1712. He was never ordained but preached as an exhorter to his death which came to pass in the year 1757. He was buried at the meeting house which he himself had erected. His children were Thomas, John (now minister at Montgomery), Job, Ephraim, Manasseh, William, Ann. — These have married into the Bates, Williams, James, Morris, Days and Rouland families, and have raised him a numerous progeny. He purchased seven plantations for his seven children and built on each a good stone house.

print in vindication of the resurrection of the same body (a very scarce piece) ; and in answer to an anonymous pamphlet entitled *The divine right of infant baptism*. He wrote a treatise of discipline which has been twice printed ; also an *Essay on associations, &c.* ; *An answer to Butler's creed* which have not been printed. He was offered a commission of the peace, which he refused. Upon being asked why he declined the honour, made answer " Men are not to receive honour from offices but offices from men ; as much as men receive, the others lose, till at last offices come to have no honour at all." Mr. Griffiths's successor, and the present minister of Montgomery, is

Rev. John Thomas.

HE was born Dec. 9, 1703 in the township of Radnor and county of Chester. Called to the ministry at said Montgomery in the year 1749. Ordained in 1751 ; and has had the sole care of the church since the decease of Mr. Griffiths. He married Sarah James by whom he has children, Ann, Rebecca, Lea, Rachel ; the last is a maiden ; the others are married into the Britain, Pugh and James families, and have raised him many grandchildren.—The next church, as to seniority, is

TULPEHOKON.

THIS is distinguished by the above name, which is the name of a river that runs through the neighbourhood. The first meeting house was built in 1740 on a lot of three acres, the

gift of Hugh Morris, Evan Loyd, and Evan Price, in the township of Cumry, county of Berks, about 65 miles nwbwqw from Philadelphia. It is in dimensions 26 feet by 16. The other house is of the same size, distant from the first 4 miles, built the same year on a lot of one acre, the gift of Thomas Bartholomew and Hannaniah Pugh ; both near Reading, and the high road leading thence to Philadelphia. — There are no temporalities belonging to this church ; nor many wealthy people, for which reason it is thought that 20 l. a year would be the utmost they could raise towards supporting a minister. The families belonging to the place are about 12, whereof 19 * persons are baptized. The minister is Rev. Thomas Jones. — This was their state in 1770. Their beginning was in 1738 when the following persons removed from the Greatvalley and Montgomery and settled near the banks of Tulpehokon, Thomas Jones and wife, David Evans and wife, James James and wife, Evan Loyd and wife, George Rees and wife, John Davis and wife, Thomas Nicholas and wife, James Edwards and wife, Rees Thomas and wife, Henry Harris, David Lewis and Thomas Loyd. These 21 persons finding themselves too far from their respective churches requested leave to be constituted into a distinct society, which accordingly was done Aug. 19, 1738 ; and the same

* Thomas Jones and wife, Thomas Jones jun. John Davis, John Davis, Thomas Nicholas, John Edwards, David Evans, Nathan Evans, Mary Jones, Martha Davis, Mary Davis, Mary Nicholas, Mary Harris, Sarah Broomfield, Ester Lenvil, Hannah Evans, Margaret Davis, Sarah Cornog.

year joined the association. In the year 1740 Rev. Thomas Jones became their pastor. This church hath existed for 32 years without any remarkable incident, except that it is in a very declining state, owing to the departure of baptist families to other parts, and the coming of Germans in their stead. Their first, and present minister is

Rev. Thomas Jones.

He was born in 1703 in the parish of Newtownottage in Glamorganshire. Arrived in this country Jul. 22, 1737. Ordained in 1740, at which time he took the oversight of the church. He married Martha Morris by whom he has children, Martha, Thomas, Samuel (now minister of Pennepek), Griffith, Elizabeth, Sarah. These have formed alliances with the Davises, Broomfields, Spicers, Loyds and Cornogs and have raised him 16 grand children.

S O U T H A M P T O N.

THIS is the seventh church in the province; and is distinguished by the above name of the township where the meeting is, in the county of Bucks, about 18 miles NNE from Philadelphia. The house was erected in 1731 on a lot of one acre, the gift of John Morris, with seats, galleries and a stove. Near it are stables, a school house, and a grove. The present place of worship is small and decaying; but preparations are making for a new house which is to be 45 feet by 35. The endowment of this church is a plantation of 112 acres with a good

house and outhouses, the gift of John Morris, now let for 20 l. a year. With this help the living is reputed worth 60 l. a year. Their preacher is Mr. Erasmus Kelly who is not yet ordained. The families belonging to the congregation are about 50, whereof 56 * persons are baptized. This was the state of the Southampton church in 1770. It originated from two sources. The one was a monthly meeting kept in the neighbourhood by some who belonged to Pennepek. The other was a society of Keithians in the same neighbourhood who became baptists about the year 1697 and joined the former in the year 1702. Thus they went on to the year 1746, when they were all incorporated into a distinct church with the leave of their brethren of Pennepek. The day was Apr. 8. Their number was 46. Their names, Thomas Dungan, Jeremiah Dungan, Thomas Potts, Nicholas Gilbert, Robert Parsons, Samuel Gilbert, John Hart, Thomas

* Stephen Watts *eld.* Anthony Yerkes and Arthur Watts *deac.* Joseph Hart Esq. John Shaw; Randel Morgan, Clement Dungan, David Dungan, John Gilbert, Silas Yerkes, Thomas Dungan, Thomas Dungan jur. Abel Morgan, James Dungan, Joseph Dungan, William Folwell, John Brooks, David Marple, Jeremiah Dungan, Joseph Newtown, John Newtown, Thomas Folwell, Jane Griffiths, Mary Davis, Elizabeth Watts, Sarah Shaw, Ester Beans, Mary Gilbert, Elizabeth Hart, Rebecka Cuninghame, Sarah Beans, Jane Yerkes, Mary Dungan, Elizabeth Hellings, Elizabeth Storts, Rebecka Prichard, Sarah Watts, Martha Brooks, Hannah Burnel, Mary Craven, Sarah Shaw, Ann Folwell, Elizabeth Parsons, Mary Morgan, Elizabeth Folwell, Mary Richison, Sarah Dungan, Christiana Johnston, Susanna Rush, Rebecka Yerkes, Elenor Beans, Elizabeth Marple, Grace Webster, Elizabeth Sands, Elizabeth Beans, Mary Foreby.

Dungan, Stephen Watts, Joshuah Potts, Randal Morgan, John Eaton, John Morford, John Harrison, John Shaw, John Jones, Clement Dungan, David Dungan, James Dungan, David Rees, Joseph Beans, John Gilbert, Joseph Hart, Isaac Eaton, Silas Yerkes, Oliver Hart, Elenor Hart, Elizabeth Hart, Elizabeth Yerkes, Elizabeth Watts, Sarah Shaw, Mary Dungan, Grace Morgan, Sarah Murrey, Ester Beans, Mary Jones, Mary Gilbert, Jane Yerkes, Sufannah Thomas, Elizabeth Baldwin, Elizabeth Hellings, Rebecka Humphrey, Mary Newman, Ann Potts, Elizabeth Morford, Sarah Hufty. The same year they joined the association. They have now existed as a church for upwards of 24 years without any remarkable event, except that they have sent forth two very excellent ministers, messieurs Oliver Hart and Isaac Eaton. They also attempted to regulate marriages after the manner of the Quakers, which would have strengthened the society by mixture of blood, and alliances ; but their worldly wisdom was soon confounded, which, with other things, tempts one to believe that the baptist interest has something in it which excludes policy ; and will show that it is a kingdom not of this world. The first minister they have had was

Rev. Joshuah Potts.

He was born Jan. 4, 1719 at Mansfield in the Jersey. Baptized Sep. 2, 1738. Ordained May 29, 1746, at which time he took on him the care of the church, and continued therein to his death, which came to pass June

18, 1761, and was buried at Southampton. Mr. Potts is said to have been endowed with a very uncommon share of those qualifications which render the civil and ministerial life amiable. He married Ann Bordon by whom he had children Mary, Amy, Abigail, Rebecka, Hannah, Joshua, Thomas, all single, except two who are married into the Edwards and Taylor families. — Mr. Potts's successor was

Rev. Thomas Davis.

He continued among them for a considerable part of the two years that elapsed between Mr. Potts's death and the coming of Mr. Jones, but not as a settled pastor ; for which reason we will take notice of him when we come to Oysterbay in Longisland. The next minister which this church hath had was

Rev. Samuel Jones, A. M.

He took the joint care of them and Pennepek Jan. 8, 1763 ; and continued his care thereof to June 1, 1770, when he resigned in favour of Mr. Kelly. We have spoken already of Mr. Jones under Pennepek. His successor is

Mr. Erasmus Kelly, A. B.

He began to preach statedly at Southampton May 13, 1770 but is not ordained. He was born Jul. 24, 1748, in Perquesy, county of Bucks. Had his education at the college of Philadelphia where he commenced in 1769. Was baptized June 5, 1769 ; called to the mi-

nistry and licenced to preach the same year. He is a hopeful youth !

PHILADELPHIA.

THIS is the eighth church in order of constitution ; but in reality is within one year as old as Pennepek. It is distinguished by the above name of the city where it exists ; and is considered as a center to all the associating churches. The place of worship is a neat brick building, 61 feet by 42, with pews and galleries, erected in 1762 at the charge of 2200 l. It stands near the center of the city on a lot of 303 feet by 44, having the burying-ground to the back, and a court to the front opening to Second street ; in one corner of which is the parsonage house. A part of said lot did belong to the Keithians ; the other part was given by John Holmes, subject to a debt of 100 l. The endowments of this church are considerable (1) A parsonage house, erected by Rev. Jenkin Jones at his own expence in part, and in part at the expence of John Swift who bequeathed 50 l. for that purpose (2) Three houses, the gift of Sarah Branson, now let for 90 l. a year (3) Three hundred pounds the gift of Sarah Smith (4) One hundred pounds the gift of Septimus Robison and his Son (5) Two pounds ten shillings a year the gift of John Morgan. The minister has a right to 10 l. out of said houses ; to the interest of one of the said three hundred ; and to the parsonage house ; the rest are either appropriated to the poor, or left to the disposal of the church. With the above helps the living is reputed worth 200 l. a year to the present mini-

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PHILADELPHIA.

THIS is the eighth church in order of constitution ; but in reality is within one year as old as Pennepek. It is distinguished by the above name of the city where it exists ; and is considered as a center to all the associating churches. The place of worship is a neat brick building, 61 feet by 42, with pews and galleries, erected in 1762 at the charge of 2200 l. It stands near the center of the city on a lot of 303 feet by 44, having the burying-ground to the back, and a court to the front opening to Second street ; in one corner of which is the parsonage house. A part of said lot did belong to the Keithians ; the other part was given by John Holms, subject to a debt of 100 l. The endowments of this church are considerable (1) A parsonage house, erected by Rev. Jenkin Jones at his own expence in part, and in part at the expence of John Swift who bequeathed 50 l. for that purpose (2) Three houses, the gift of Sarah Branson, now let for 90 l. a year (3) Three hundred pounds the gift of Sarah Smith (4) One hundred pounds the gift of Septimus Robison and his Son (5) Two pounds ten shillings a year the gift of John Morgan. The minister has a right to 10 l. out of said houses ; to the interest of one of the said three hundred ; and to the parsonage house ; the rest are either appropriated to the poor, or left to the disposal of the church. With the above helps the living is reputed worth 200 l. a year to the present mini-

ster, Rev. Morgan Edwards. The families belonging to the place are about 120, whereof 140* persons are baptized and in the communion of the church. This was the state of Philadelphia in the year 1770. Their state in retrospect will lead us almost to the founding of the city. In the year 1686 one John Holms arrived and settled in the neighbourhood : he was a man of property and learning ; and therefore we find him in the magistracy of the place in 1691. He died judge of Salem court. In 1696 John Farmer and his wife arrived : they belonged to the church of Rev. Ansfard Knollis, in London. In 1697 one Joseph Todd and Rebecka Woosencroft came to the same neighbourhood, who belonged to a baptist church at Limmington in Hampshire whereof Rev. John Rumsey was pastor. The same year one William Silverstone, William Elton and wife, and Mary Shepherd were baptized by Rev. Thomas Killingworth.

* Morgan Edwards, *min.* Isaac Jones, Esq. George Wescott and Samuel Davis, *eld.* Joshua Moore, Samuel Miles, Joseph Moulder, *deac.* Samuel Ashmead, Esq. Rev. Ebenezer Kinnerley, John Perkins, John Standeland, Joseph Ingles, Samuel Burkilo, Thomas Byles, John Bazeley, Catherine Standeland, Mary Burkilo, Edith Priestley, Esther Ashmead, Elizabeth Byles, Sarah Bazeley, Elizabeth Shewell, Mary Morgan, Isaac Bellengee, Rebecka Williams, Mary Morris, Jennet Church, Esther Tommins, John Linnington, Sarah North, Mary Harris, William Powell, Mary Rush, Susanna Woodrow, Elenor Kessler, Abraham Levering, Ann Levering, Catherine Morgan, Edward Middleton, Martha Coffin, Mary Thomas, Rachel Davis, Septimus Levering, Mary Levering, Elizabeth Church, Catherine Coughlin, Ann Barns, Joseph Watkins, Joanna Anthony, Frances Jones, Elizabeth Byles, Mary Bartholomew, Catherine

These 9 persons did, on the second sunday in Dec. 1698, assemble at a house in Barbadoes lot, and did coalesce into a church for the communion of saints, having Rev. John Watts to their assistance. From that time to the year 1746 they increased, partly by emigrations from the old country, and partly by the occasional labours of rev. messieurs Elias Keach, Thomas Killingworth, John Watts, Samuel Jones, Evan Morgan, John Hart, Joseph Wood, Nathaniel Jenkins, Thomas Griffiths, Elisha Thomas, Enoch Morgan, John Burrows, Thomas Selby, Abel Morgan, George Eaglesfield, William Kinnerley and others.

Bartholomew, Benjamin Davis, Barnaby Barns, Jemima Timmerman, Susanna Morris, John Dickson, Samuel Jones, Mary Powell, Sarah Hellings, William Perkins, Esther Davis, Hannah Stakes, Andrew Edge, Joseph Williams, Mary Iden, Sarah Shewell, Sarah Gardner, Mary Wood, Sarah Edge, Frances Maglone, Susanna M'Laueghan, Hannah Swanson, Samuel Miles, John Mason, Nehemiah Davis, John Morgan, Grace Loyd, William Jenkins, Joseph Moulder, Sarah Moulder, Sarah Neaves, Elizabeth Holton, Thomas Shields, Ann Ruxby, Margaret Emmet, Rebecca Wilson, Charles Wilson, Abel Gibbon, Sarah Thomas, Martha Mason, James Hunter, Sarah Harper, Lydia Shields, Jonah Thomas, Mary Robison, Mary Jones, Joan Thomas, Susanna Rose, John Rose, Hannah Drinker, Pollydore and Nelly, Jacob Levering, William Harper, Sarah Powell, Elizabeth Shewell, Ann Bray, Thomas Fleeson, Samuel Olden, Elizabeth Morgan, Sarah Briding, George Ingles, Joseph Gilbert, John Stow, Rebecca Barger, Mary Richey, Judith Fulton, Evan Jenkins, Thomas Dungan, John Flintham, Samuel Woodbridge, Isaac Powell, Elizabeth Morris, Sarah Megetegen, Mathias Mairis, Margaret Levering, Susannah De Nyce, John Drinker, Enoch Morgan, Erasmus Kelly, Sarah Marsh. Mary Fox, Mary Ruth, Mary Evans, Mary Powell, Charles M'Donald.

From the beginning to the last mentioned time (1746) they had no settled minister among them though it was a period of 48 years. The first that might be properly called their own was Rev. Jenkin Jones; the rest belonging to other churches. They did indeed in 1723 choose George Eaglesfield to preach to them, contrary to the sense of the church of Pennepek; but in 1725 he left them and went to Middleton. About the year 1746 a question arose, whether Philadelphia was not a branch of Pennepek? and consequently, whether the latter had not a right to part of the legacies bestowed on the former? This indeed was a groundless question. But for fear the design of their benefactors should be perverted the church of Philadelphia did, May 15. 1746, formally incorporate, which had only been done implicitly in Dec. 16. 1698. The number of persons that did incorporate was 56. Their names were, Jenkin Jones, Ebenezer Kinnerley, William Branson, Andrew Edge, Thomas Pearse, Stephen Anthony, Augustin Stillman, Samuel Ashmead, Mathew Ingles, John Perkins, John Standeland, Robert Shewell, John Biddle, Joseph Crean, Henry Hartley, John Lewis, Joseph Ingles, Samuel Burkilo, John Catla, Thomas Byles, John Bazeley, Samuel Morgan, Lewis Rees, Mary Standeland, Hannah Farmer, Mary Catla, Ann Yerkes, Mary Burkilo, Mary Prig, Hannah Crean, Ann Davis, Hanna Bazeley, Jane Giffin, Edith Bazeley, Alce Clark, Lavinia Greenman, Mary Ball, Uslaw Lewis, Jane Loxley, Ester Ashmead, Hannah Jones, Sarah Branson, Catherine Anthony, Jane Pearse, Mary Edge,

Mary Valecot, Elizabeth Shewell, Mary Middleton, Frances Holwell, Elizabeth Sallows, Mary Morgan, Ann Hall, Phebe Hartley, Ann White. The place where the church met at first was the corner of Secondstreet and Chestnutstreet, known by the name of *Barbadoes lot*. The building was a store house; but when the Barbadoes company left the place the Baptists held their meetings there. So also did the Presbyterians, when either a baptist or presbyterian minister happened to be in town; for as yet neither had any settled among them. But when Jedediah Andrews came to the latter they in a manner drove the baptists away. Several letters passed between the two societies on the occasion, which are yet extant. There was also a deputation of three baptists appointed to remonstrate with the presbyterians for so unkind and rightless a conduct; but to no purpose. From that time forth the baptists held their worship at a place near the draw-bridge known by the name of *Anthony Morris's brewhouse*: Here they continued to meet to Mar. 15. 1707 when, by invitation of the Keithians, they removed their worship to Secondstreet where they hold it to this day. The keithian meeting-house was a small wooden building erected in 1692. This the baptists took down in 1731, and raised on the same spot a neat brick building, 42 feet by 30. This also was taken down in 1762 to make way for the present which hath been already described. But an accident in 1734 had like to have deprived the baptists of their valuable lot and house. Then one Thomas Peart died after having made a conveyance of the premises to the church of England.

The vestry demanded possession. The baptists refused. A law suite commenced, which brought the matter to a hearing before the assembly. The episcopalians being discouraged offered to give up their claim for 50 l. The offer was accepted; and contention ceased. No other very remarkable event hath happened in this church except a division which took place in 1711 occasioned by the turbulent spirit of an Irish preacher that was among them, along with Mr. Burrows. His name was Thomas Selby. When he had formed a party he shut Mr. Burrows and his friends out, who thenceforth met at Mr. Burrows's house in Chesnutstreet. This was the situation of affairs when Mr. Abel Morgan arrived in 1711. But his presence soon healed the breach, and obliged Selby to quit the town, which he did in 1713 and went to Carolina; and there died the same year, but not before he had occasioned much disturbance.—The ministers which this church have had from the beginning to the year 1746 are mentioned above, and some of them have been already characterised. The rest will be mentioned in proper places. The following are the ministers they have had since that time.

Rev. Jenkin Jones.

He was born about 1690 in the parish of Llanfernach and county of Pembroke. Arrived to this country about 1710. Called to the ministry at Welshtraet in 1724. Removed thence in 1725. Became the minister of Philadelphia, only, at the time they were recon-

stituted in May 15. 1746 ; for theretofore he had the care of Pennepek also. He died at Philadelphia Jul. 16. 1761, and was there buried, where a tomb is erected to his memory. He married the widow Melchior, but had no issue. Mr. Jones was a good man and has done real services to the church, and to the baptist interest. (1) He secured to them the possession of their valuable lot and place of worship before described. (2) He was the moving cause of altering the direction of licences so as to enable dissenting ministers to perform marriages by them. (3) He built a parsonage house partly at his own charge. (4) He gave a handsome legacy towards purchasing a silver cup for the Lord's table, which is worth upwards of 60 l. His name is engraven upon it——Cotemporary with him was

Rev. Ebenezer Kinnerley, A. M.

He was born Nov. 30. 1711, in the city of Gloucester. Arrived in this country Sept. 12. 1714. Ordained in 1743. Preached at Philadelphia and elsewhere to 1754 when he got a professor's chair in the college of said city, which he fills with reputation to this day. He is well known to the learned world on account of his improvements in electricity. He married Sarah Duffield by whom he has two children, Hester, and William. — Mr. Jenkin Jones's successor is

Rev. Morgan Edwards, A. M.

He was born May 9, 1722, in the parish of

Trevethin and county of Monmouth. Was bred a churchman. Embraced the principles of the baptists in 1738. Had his grammar learning in Wales. His academical in Bristol under Dr. Foskett. Entered on the ministry in the sixteenth year of his age. Was ordained, June 1. 1757, in Ireland where he resided nine years. He married Mary Nun of Cork, by whom he had many children, two of which are alive, William and Joshuah. The eldest is now in Rhodeisland college. Mr. Edwards arrived in Philadelphia May 23. 1761; and has had the oversight of the church ever since. He published (1) *A Farewell Sermon* at Rye in Suffex in 1760, which has been twice printed (2) *An Ordination Sermon*, delivered in the college of Philadelphia, Jan. 8. 1763; with a *Narrative of the manner* in which the ordination was conducted (3) *The customs of primitive churches*, being a set of precepts and precedents relative to ministerial offices (4) *A New-year's gift*, published at Philadelphia Jan. 1. 1770, which has passed through four editions. He laboured hard to settle a baptist college in Rhodeisland government and to raise money to endow it; which he deems the greatest service he has done or hopes to do for the honour of the baptist interest.

NEW BRITAIN.

THIS is the ninth church in the province with respect to seniority. It is commonly distinguished by the above name of the township where the meeting is, in the county of Bucks, about 25 miles nbwhn from Philadelphia.—

The house is of stone. 40 feet by 30, erected in 1744 on a lot of two acres, partly the gift of judge Growden, and partly the purchase of the congregation, whereon are stables, a school house and a fine grove. It is a rising ground, formed into an angle by the crossing of two high roads. The house is accommodated with seats, galleries and a stove. This church exists in two branches; the one near the meeting house; the other on the border of the Great-swamp, 14 miles off, where also is a meeting house, commonly known by the name of *Rock-hill*. All assemble at Newbritain on the first Sunday in the month to celebrate the Lords supper. There are some temporalities belonging to this church also. (1) Thirty pounds, the gift of Thomas Jones (2) Five pounds, the gift of William George (3) Five pounds the gift of Simon Mathews. With these helps the income of the minister may be easily made up forty pounds a year. The families belonging to the place are about seventy. The members 49. Their names are below*. This was

* Rev. Joshua Jones, John Mathews and David Stephens, *deac.* David Stephens, Evan Stephens, William James, Mary James, John James, John Williams, Margaret Williams, Walter Shewell, Mary Shewell, Rebecka Butler, Diana Mathews, Sarah James, Mary Mathews, Rebecka Thomas, Samuel Jones, Daniel Jones, William Bryan, Rebecka Bryan, Rebecka James, Richard Lee, Ann Leo, Catherine Morgan, Isaac Richards, Thomas Jones, Hannah Jones, Margaret Lewis, Thomas Barton, Joseph Barton, Catherine Evans, Peter Eaton, Catherine Vastine, Lydia Eaton, James James, Elizabeth James, William Dungan, Catherine Dungan, Clement Doyle, Margaret Doyle, Thomas Humphrey, Elizabeth Paris, David Jones, Sarah Lee, Jane Thomas, Rachel Davis, Caleb Todd, Elenor Jones.

the state of the church in 1770. As for its past state we have no further back to look for it than 1743. To that year the people in this neighbourhood had been a branch of Montgomery ; but then they divided. The cause of the division was a proposal for a new meeting house on Leahy hill, which should be central for all the people. This project Montgomery warmly opposed, and the Newbritainers as warmly urged till the unhallowed passions of both were stirred up. There was also a difference subsisting among them touching the *sonship* of Christ. Some grounding the character of *son* on an eternal generation ; others on mediation only ; but both allowing his personality, and equality with the father. A controversy therefore too inconsiderable to produce the effects it did had not a separation been a determined point. Accordingly the matter was fomented by a paper that was afterwards called *Butler's creed*. How the controversy was managed may be seen by the report of the committee which the association had appointed to examine the whole affair, dated Nov. 7. 1744, and signed Nathaniel Jenkins, Owen Thomas, Benjamin Stelle, Thomas Jones. They blame both parties, and leave it doubtful which was most blameable. However a division took place ; one party having Benjamin Griffiths at their head ; the other Joseph Eaton ; each crying " the temple of the Lord are we : the essence of the church is with us." Henceforth they acted as two separate churches, and sometimes under the same roof. Number favoured the claim of the Newbritainers ; but they quitting the house in 1744 the scale lean-

ed to the people of Montgomery's claim. Nevertheless, Newbritain petitioned for a dismission, and Montgomery granted it. The one to confirm their churchship; the other to get into the association. At the division, about fifteen sided with neither party; therefore were called *Neutrals*; some of which belong to no visible church to this day. When the Newbritainers had obtained a dismission they did formally incorporate Nov. 28. 1754; but were not received into the association till 1755. Their number was 23. Their names Joseph Eaton, Isaac Evans, David Stevens, Evan Stevens, John Williams, Walter Shewell, Joshua Jones, William George, Clement Doyle, William Dungan, John James, David Morgan, Thomas Jones, David Stevens, Thomas Humphreys, Mary James, Mary Shewell, Mary James, Margaret Philips, Elizabeth Stevens, Jane James, Catherine Evans, Margaret Doyle. No very remarkable event hath happened in this church, except their disavowing the notion of a *mediatorial* sonship. The ministers which they have had are

Rev. Joseph Eaton.

He was born Aug. 25. 1679, in the parish of Nantmel and county of Radnor. Came to this country about 1686. Was called to the ministry at Montgomery in 1722. Ordained Oct. 24. 1727. Continued in the joint care of that church to the division in 1743, and from that time to his death was minister of Newbritain. He died Apr. 1. 1749, and was buried at Newbritain. He married Gwen Morgan by

whom he had children, John, Joseph, George, Edward, David, Mary, Joanna, Sarah. His second wife was Uria Humphreys ; by whom he had Isaac (now minister of Hopewell) Jacob, Hannah. George and Jacob died childless ; Joseph is not married. The rest formed alliances with the Todds, Youngs, Davids and Walls, Williams, Godrens, Jones and Butlers and Wilgus, Stouts and Doyleys, and have raised him a most numerous progeny of grand children. His successor, who had also been his colleague, was

Rev. William Davis.

He was born in 1695, at Castellpeth in Glamorganshire. Came to this country first in 1722 but soon went back again. He returned in 1737, and settled at Vincent. Thence he removed to Newbritain, and had the joint care of the church to his death, which came to pass Oct. 3. 1768. He was buried at James's hundred in Kent county. He had two children, William and Mary who married into the Evans and Caldwell families and have raised him fourteen grand children. His colleague and successor was

Rev. Joshua Jones.

He was born in 1721 in the parish of Newcastle and county of Pembroke. Arrived in America in 1726. Was ordained at Newbritain in 1761, and has had the sole care of the church since Oct. 6. 1768.

KONOLOWA.

THIS is the tenth and youngest church in the province among the british baptists who observe the first day of the week for sabbath. It takes its distinction from *Konolowa* river, nigh to which the meeting house stands in Air township, Cumberland county, about 200 miles whs from Philadelphia. The place of worship is 22 feet by 18, erected in the year 1752 on a lot of 50 acres ; towards the purchasing of which the association of Philadelphia contributed 12 l. 6, 1 in 1767. With this little glebe the living is worth about 30 l. a year to the present minister, who is Rev. Joseph Powell. He was born at Pennepek in the county of Philadelphia, Mar. 6, 1734. Had his education at Hopewell ; where also he was ordained in 1764 ; and thenceforth became minister of *Konolowa*. He married Rachel Rose of Jersey, by whom he has children, Mary, Eleanor, Anna. The families belonging to the place are about 40, wherof 30 * persons are baptized and in the communion of the church. — This was their state in 1770. They originated in the following manner. In the year 1751 one James Dunn preached in the neighbourhood. The next year Rev. Samuel Hea-

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ton visited those parts, and baptized one Elias Stilwell, William Lenn, John Graham, James Graham, Israel Hines, Sarah Graham, Ann Graham. About the same time one Richard Abbot (a member of Montgomery church) settled in the neighbourhood ; also the said Mr. Heaton from Milcreek. Hitherto they were a branch of Milcreek church. But obtaining a dismission from thence, were incorporated into a distinct society, Aug. 25. 1765 and the same year joined the association. No very remarkable event hath happened since ; only they were driven away from their habitations the last war by the Indians ; which, when the church of Philadelphia heard of, they, in 1763 sent 25 l. 12s 6 to their relief. The church at present is in a declining way by reason of families removing thence towards Redstone creek on *Monongahela*, where a church is like to be gathered soon. There is also a likelihood that another baptist church will be raised in the northern liberties of Philadelphia.

From what hath been written it appears (1) That there are in Pennsylvania about 650 families of the british baptists who observe the first-day sabbath ; which, if multiplied by 5, will seem to contain 3252 souls ; whereof only 668 are baptized (2) That there are ten churches of such baptists ; to which appertain 18 meeting houses ; and only 11 ministers (3) That the first constituents of those churches were chiefly emigrants from Wales, or their offspring (4) That some of the first settlers in the province were of the baptist denomination.

P A R T II.

Treats of the keithian Baptists.

SOON after the settlement of Pennsylvania a difference arose among the Quakers touching *The sufficiency of what every man naturally has within himself for the purpose of his own salvation.* Some denied that sufficiency, and consequently magnified the external Word, Christ &c above Barclay's measure. These were headed by the famous *George Keith*, and therefore called KEITHIANS. The difference rose to a division in the year 1691 when separate meetings were set up in diverse parts of the country, and a general one at Burlington in opposition to that of Philadelphia. This year they published a *Confession of faith*, containing twelve articles much in Barclay's strain, and signed by George Keith, Thomas Budd, John Hart, Richard Hilliard, Thomas Hooten and Henry Furnis in the behalf of the rest. They also published *The reasons of the separation* &c signed by the same persons and others to the number of 48. About the same time, and afterward were published several other pieces*. The de-

* The pieces which came under my notice are, *Copy of the judgment against G. Keith &c.* *Expostulation with Samuel Jennings, Thomas Loyd &c.* *Plea of the innocent &c.* *Second Expostulation &c.* *Appeal to the spirit of truth &c.* *Truth and innocence against calumny and defamation &c.* *Testimony against opinions &c.* *Fundamental truths &c.* *False judgment reprehended &c.* *Answer to papers from Maryland &c.* *Just rebuke &c.* *Discovery of hypocrisy &c.* *Heresy and hatred &c.* *New England's spirit of persecution in Pennsylvania &c.* *Serious appeal &c.* *Spirit of the hat &c.*

sign of those publications was (1) To inform the world of the principles of the separate Quakers. (2) To fix the blame of the separation on the opposite party; and (3) To complain of the unfair treatment, slanders, fines, imprisonments and other species of persecution which they endured from their brethren.— Whether these complaints be just or not is neither my business nor inclination to determine. If just, the Quakers have also shown ‘ That every sect would persecute had they but power’. I know but one exception to this satyrical remark, and that is the Baptists; they have had civil power in their hands in Rhodeisland government for a 136 years, and yet have never abused it in this manner, their enemies themselves being judges. And it is remarkable that John Holmes Esq. (the only baptist magistrate in Philadelphia at the time refered to) refused to act with the Quaker magistrates against the Keithians, alledging “ That it was a religious dispute and therefore not fit for a civil court”. Nay, he openly blamed the court (held at Philadelphia Dec. 6—12, 1692) for refusing to admit the exceptions which the prisoners made to their jury. However, the keithian quakers soon declined; their head deserted them and went over to the Episcopalians. Some followed him thither. Some returned to the Penn Quakers; and some went to other societies. Nevertheless many persisted in the separation, particularly at Upperprovidence; at Philadelphia; at Southampton; and at Lowerdublin. These by resigning themselves to the guidance of Scripture, began to find water in the com.

mission (a) ; bread and wine in the command (c) ; community of goods, love feast, kiss of charity, right hand of fellowship, anointing the sick for recovery, and washing the disciples feet in other texts (i) ; and therefore were determined to practise accordingly.

The society of Keithians most forward in these matters was that kept at the house of Thomas Powell in Upperprovidence ; which forwardness, it is said, was owing to one Abel Noble who visited them, and was a seventhday-baptist minister when he arrived in this country. The time they began to put their designs in practice was Jun. 28. 1697 when the said Abel Noble baptized a public Friend (whose name was Thomas Martin) in Redley creek. Afterwards Mr. Martin baptized other Quakers viz Thomas Powell, Evan Harry, Hugh Harry, John Palmer, Judith Calvert, Alce Vestal, Thomas Budd, Richard Dungworth, John Powell, David Thomas, John Hannum, Margery Hannum, Margery Martin, Mary Palmer, Elizabeth Powell, John Beckingham. To them joined one William Beckingham who broke off from the church of Cohansey. These 19 persons did, October 12, 1697, incorporate ; and proceeded to choose a minister by lot. Three were put in nomination, William Beckingham, Thomas Budd, Thomas Martin ; the lot fell on the last, who the same day administered the Lord's supper to them for the first time. From that day forth other keithian quakers were

(a) Math. xxviii. 19 (c) Math. xxvi. 26—30.
 (i) Act. ii. 41—47. Jud. 12. Rom, xvi. 16. Gal. ii. 9.
 Joh. xiii, Jam. v. 14—16.

baptized, Ann Compton, Samuel Miles, Hannah Brunfdun, William Thomas, Richard Bufington, Elizabeth Thomas, Jane Phillips, Edward Lane, Edward Edwards, James Plumley, David Phillips, Elizabeth Paviour, Mary Clark, Elizabeth Hall, Rees Price &c, some of which lived in other parts of the country. But in 1700 a difference arose among them touching the sabbath which broke up the society. Such as adhered to the observation of the seventh day kept together at Newtown, where some of their posterity are to this day. The rest lay scattered in the neighbourhood till Mr. Abel Morgan gathered together 15 of them, and formed them into a society, now called the *Church of Brandiwine*. See p. 29.

Another society of keithian quakers who kept together was that of Philadelphia, where they builded a meeting house in 1692. Of these, two public persons were baptized in 1697 by Rev. Thomas Killingworth of Cohansey. Their names were William Davis and Thomas Rutter. The first joined Pennepek; the other kept preaching in Philadelphia where he baptized one Henry Bernard Koster, Thomas Peart, and seven others whose names are not on record. These 9 persons united in communion June 12, 1698, having Thomas Rutter to their minister. They increased and continued together for 9 years. But some removing to the country, and the unbaptized keithians falling off, the society in a manner broke up in 1707; for then the few that remained invited the regular baptists to join them, and were incorporated with them.

A third society of keithian quakers was at

Southampton in Bucks county, kept at the house of one John Swift. Their preacher was John Hart. In 1697 said John Hart, John Swift, Evan Morgan and others were baptized by the forementioned Mr. Thomas Rutter. Evan Morgan joined Pennepek the same year; the rest kept together to 1702, and then followed the steps of Evan Morgan.

The other society of keithian quakers was that in Lowerdublin township, kept at the house of Abraham Pratt. One of these, John Wells, became a baptist Sep. 27, 1697. The next year Mr. William Davis joined them, being put out of the church of Pennepek for heresy. In 1699 and afterwards others were baptized, as David Price and wife, Abraham Pratt and wife, Richard Wansell, Margaret Davis, Martha Deal, Peter Deal, Richard Wells, Richard Sparks, Nicholas Ashmead, Alexander Babcock, &c. These united in communion after the manner of their brethren at Upperprovidence, having William Davis to their minister. But they had not been long a society before the same question divided them, as in Chester county. Those who preferred the seventh day were William Davis, their preacher; the Wells the Wansells, the Pratts, the Ashmeads, &c. These met by themselves; and in 1702 built a place of worship in Oxford township. But their preacher, William Davis, leaving them in 1711; and their meeting house being taken from them they became as sheep without a shepherd. Those who adhered to the observance of the firstday sabbath joined Pennepek.

Thus have we seen that the keithian quakers ended in a kind of transformation into keithian

baptists; they were also called *quaker baptists*, because they still retained the language, dress, and manners of the quakers. We have seen also that the keithian or quaker baptists ended in another kind of transformation into *seventh-day baptists*; though some went among the *firstday baptists* and other societies. However these were the beginning of the Sabbatarians in this province. A confession of faith was published by the keithian baptists in 1697: it consists chiefly of the articles in the *Apostles creed*. The additions are articles which relate to baptism by immersion; the Lord's supper; distinguishing days and months by numerical names; plainness of language and dress; not swearing; not fighting &c

P A R T III.

Treats of the seventhday baptists.

THESE, it is well known, receive their distinction from the day of the week they observe for holy rest. The characters of *general* and *particular* divide them in this province, few as they are. They originated from the keithian baptists in 1700, as has been observed before, who were general in their sentiments touching the redemption of Christ. Before that time I can find but one seventhday baptist in Pennsylvania viz Mr. Able Noble. He arrived, it is said, in the year 1684. His name is among the forty eight who signed the reasons of the keithian separation in 1691. By him was the first keithian baptized in 1697: and by him

were the rest gained over to the observance of the seventh day. I suppose therefore he may be called the father of them in this part of America. The congregation of german baptists at *Tunkerstown*, who observe the seventh day, owe their peculiarity in that point to this man. But more of these hereafter : at present we have only to do with the *british* seventh day baptists. Of these there be four societies in the province.

THE first society we shall mention is that at *Newtown* in Upperprovidence, Chester county, about 24 miles wbs from Philadelphia. The meeting is kept at the house of David Thomas. Three families belong to this place ; whereof the following persons are baptized, David Thomas, John German, Hazael Thomas, Ruth Thomas, Priscilla Wane, Elizabeth Wane, Mary Gilky. This was their state in 1770. They originated in 1700 in the manner described in page 58 ; but their ministers messieurs Martin, Beckingham and Budd dying, and none rising in their stead they are reduced to a small handful

The next society of them is at *Pennepek* in Lowerdublin, county of Philadelphia, about 9 miles NEHN from the city. The meeting is held at the house of Benjamin Tomlinson, every second sabbath, by Mr. Enoch David. The families belonging to this society are eleven ; whereof the following persons are baptized, Samuel Wells, Richard Tomlinson and wife, Job Noble and wife, Elizabeth West, Mary Keen, Rebecka Dungan, Enoch David. This was their state in 1770. They originated in the manner described in page 59 about the

year 1701. But their ministers, William Davis and Thomas Rutter quitting them, and none other rising in their stead they are reduced at present to 9 souls. In the year 1702 they built a meeting house on a lot given them by Thomas Graves; but they neglecting to take a conveyance in due time, the episcopalians have got both the lot and house. On the lot they have built Oxford church, and turned the baptist meeting house to a stable while it stood, but now it is no more

The third society of them is at *Nottingham* in Chester county, about 50 miles ssw from Philadelphia. The meeting is kept sometimes at the house of Abigail Price in said Nottingham, but chiefly at the house of Samuel Bond in Cecil county, in the province of Maryland. The families to which Nottingham is central are six; whereof 8 persons are baptized viz Daniel Osborn, Joseph Osborn, Samuel Bond, Richard Bond, Richard Clayton, Abigail Price, Ann Bond, Mary Bond. Here a yearly meeting is kept on the last sabbath in August. This was their state in 1770. They originated from the keithians at Upperprovidence as described in page 58. But having no minister among them, and lying wide one of another they have not increased.

The other society of them is at *Frenchcreek* in East Nantmel township, county of Chester, about 32 miles nwbw from Philadelphia. Here is a meetinghouse, 30 feet by 22, built in 1762, on a lot of one acre, the gift of David Rogers. The families belonging to the place are six; whereof 10 persons are baptized, Philip Thomas, Gwen Griffiths, David Rogers, Abel

Griffiths, James Roberts, William Griffiths, Daniel Griffiths, Owen Hughs, Edward Hughs and Ann Hughs. They have no stated worship in this house, though it be the only one belonging to the sabbatarians. This was their state in 1770. They originated in the year 1726, when the following persons broke off from the Greatvalley church on account of their change of sentiments concerning the sabbath, Philip Davis, Lewis Williams, Richard Edwards, Griffy Griffiths ; and the next year William James. These five, with their families removed to French creek in the fore said year. Philip Davis and Lewis Williams did preach among them, and after them, John Brayman ; but for sometime past they have been as sheep without a shepherd

Thus have we seen (1) That there are in Pennsylvania of the seventh-day baptists 26 families containing about 130 souls, allowing 5 to a family ; whereof 31 are baptized. (2) That they originated from the keithian baptists about the year 1700 by means of Abel Noble (3) That they have two yearly meetings ; and one meeting house. To which we may add, that they have one minister. He is

Rev. Enoch David.

He was born Feb. 22. 1718 at Duckcreek in the county of Kent. Went among the Indians in 1740. Called to the ministry, at Welshtraſt, in 1751. Embraced the sentiments of the Sabbatarians in 1752. Ordained Oct. 16. 1769. He has had four wives, by whom he has children, Marian, Ebenezer, Susanna, Eliashib,

Zedekiah, Elizabeth, Daniel, Owen. Ebenezer is now at Rhodeisland college.

P A R T IV.

Treats of the Germans in Pennsylvania who are commonly called TUNKERS, to distinguish them from the MENNONISTS; for both are styled Die Täufer or Baptists.

THEY are called *Tunkers* in derision which is as much as to say *Sops*, from *tunken* to put a morsel into sauce; but as the term signifies *Dippers* they may rest content with the nick-name, since it is the fate of Baptists in all countries to bear some cross or other. They are also called *Tumblers*, from the manner in which they perform baptism, which is by putting the party's head forward under water (while kneeling) so as to resemble the motion of the body in the action of tumbling. The Germans found the letters *t* and *b* like *d* and *p*; hence the words *Tunkers* and *Tumblers* have been corruptly written *Dunkers* and *Dumplers*. The first appearing of these people in America was in the fall of the year 1719 when about twenty families landed in Philadelphia, and dispersed themselves, some to Germantown, some to Skippeck, some to Oley, some to Connestogo and elsewhere. This dispersion incapacitated them to meet for public worship; and therefore they soon began to grow lukewarm in religion. But in the year 1722 messieurs Baker, Gomery,

Gantz and the Trautzs visited their scattered brethren which was attended with a great revival, in so much that societies were formed wherever a number of families were within reach one of another. But this lasted not above three years. They settled on their lees again, till about thirty families more of their persecuted brethren arrived in the fall of the year 1729, which both quickened them again, and increased their number every where. — These two companies had been members of one and the same church, which originated at Schwardzenau in the year 1708. The first constituents were Alexander Mack and wife, John Kipin and wife, George Grevy, Andreas Bhoney, Lucas Fetter and Joanna Nethigeim. These had been bred presbyterians, except Kipin who was a lutheran; and, being neighbours, they conformed together to read the bible, and edify one another in the way they had been brought up; for as yet they did not know that there were any baptists in the world. However, believer's baptism and a congregational church soon gained upon them, in so much that they were determined to obey the gospel in these matters. They desired Alexander Mack to baptize them; but he deeming himself in reality unbaptized, refused. Upon which they cast lots to find who should be administrator. On whom the lot fell hath been carefully concealed. However, baptized they were in the river Eder by Schwardzenau; and then formed themselves into a church; choosing Alexander Mack to be their minister. They increased fast; and began to spread their branches to Merienborn and Epstein, having John Naafs, and

Christian Levy to their ministers in those places. But persecution quickly drave them thence, some to Holland, and some to Crefelt. Soon after the mother church voluntarily removed from Schwardzenau to Serustervin in Frizland; and from thence migrated towards America in 1719. And in 1729 those of Crefelt and Holland followed their brethren. Thus we see that all the Tunker churches in America sprang from the church of Schwardzenau in Germany; that that church began in 1708 with only seven souls, and that in a place where no baptists had been in the memory of man, nor any now are. In 62 years that *little one is become a thousand, and that small one a great nation*. It is very hard to give a true account of the principles of these Tunkers as they have not published any system or creed, except what two individuals have put forth; which have not been publicly avowed. However, I may assert the following things concerning them from my own knowledge. They are *general baptists* in the sense which that phrase bears in Greatbritain; but not *Arians* nor *Socinians*, as most of their brethren in Holland are. General redemption they certainly hold; and, withall, general salvation; which tenets though wrong are consistent. They use great plainness of language and dress, like the Quakers; and like them will neither swear nor fight. They will not go to law; nor take interest for the money they lend. They commonly wear their beards; and keep the first day sabbath, except one congregation. They have the Lord's supper with its ancient attendents of *love-feasts, washing feet, kiss of charity, and right hand of*

fellowship. They anoint the sick with oil for recovery ; and use the *trine immersion*, with *laying on of hands* and prayer, even while the person baptized is in the water ; which may easily be done as the party kneels down to be baptized ; and continues in that posture till both prayer and imposition of hands be performed. But though their baptism be well contrived for trine immersion, yet it loses the resemblance of a *burial*. Their church government and discipline are the same with those of the english baptists ; except that every brother is allowed to stand up in the congregation to speak in a way of exhortation and expounding ; and when by these means they find a man eminent for *knowledge* and *aptness* to teach, they choose him to be a minister, and ordain him with imposition of hands, attended with fasting and prayer and giving the right hand of fellowship. They also have *deacons* ; and ancient widows for *deaconesses* ; and *exhorters* ; who are licenced to use their gifts *statedly*. They pay not their ministers unless it be in a way of presents, though they admit their right to pay ; neither do the ministers assert the right, esteeming it *more blessed to give than to receive*. Their acquaintance with the bible is admirable. In a word, they are meek and pious christians ; and have justly acquired the character of the *Harmless Tunkers*. Of these there are, in Pennsylvania, several congregations. Here follow some accounts of them, and of their preachers. Those in other provinces shall be spoken of hereafter. The first society of this people is that at

BEGGARSTOWN.

THIS takes its distinction from a little village of the above name, in the township of Germantown, eight miles nqw from the city. The meeting house is of stone, 30 feet square, erected this year, on a lot of eighty rods, the gift of one Peter Shilbert. On the same lot stands their old building erected by one John Pettikoffer for his dwelling house in 1731; and because it was the first house in the place, and erected by a beggar, the village assumed the name of *Beggarstown*. The families belonging to this congregation are about 30; whereof 57 * persons are baptized and in the communion of the church. This was their state in 1770. For their beginning we have no further back to look than Dec. 25, 1723 when the following persons (some baptized in Germany and some in this country) formed themselves into a society, having Mr. Peter Baker to their minister; and had the Lord's supper and love feast &c

* Alexander Mack *minist.* with his wife and daughter, Christopher Sower *exh.* with his wife and son, Margaret Boyer *deac.* George Shriber and wife, Henry Slingluff and two daughters, Philip Weaver and wife, Peter Lybert and wife, John Slingluff and wife, Henry Slingluff, Anthony Snyder and wife, Richard Roob, Michael Keyser, Peter Keyser and wife, Jacob Bowman and wife, Justus Fox and wife, John Kime, Conrad Good, Conrad Stamm and wife, Hannah Stamm, Mary Baker, Sarah Baker, Susannah Baker, Eve Fith, Elizabeth Boyer, Mary Bosfert, Margaret Herzback, Magdalen Mellinger, Elizabeth Roob, Christian de Lafhet and wife, William Spyra and wife, Nathaniel Shryber, Katherine Shryber, Henry Sharpneck and wife, Mary Nyse, Rudolph Haly and wife, Mary Feud, Sybelia Ent.

for the first time ; and the first time they were celebrated by them in the province. Their names were Mr. Peter Baker, Henrick Traut, Henry Holzapfel, Johannes Gomery, Jeremiah Traut, Balser Traut, Stephen Koch, Johannes Hildebrand, Daniel Ritter, George Balser Gans, Jacob Koch, John Preis, John Kempfer, Magdalena Traut, Anna Gomery, Maria Hildebrand, and Joanna Gans. From this small beginning with 16 persons they have in 47 years increased to the number of 57. No other remarkable event had happened in this congregation. The minister they first had was

Rev. Peter Baker.

He was born in 1687 at Dillheim in Germany. Educated a presbyterian. Embraced the principles of the baptists in 1714. Arrived in this country in 1719. Settled with the church of Beggarstown in 1723. Went to Skippek in 1747 where he died and was buried Mar. 19. 1758. He married Dorothy Partman by whom he had two daughters, Mary and Elizabeth who married into the Heerly and Stump families and have raised him 15 grand children. Whatever his real character was, yet this may be said of him, He laboured more abundantly than all his cotemporaries. His successor who had been also his colleague was

Rev. Alexander Mack.

He was born in the year 1680 at Schrisheim in Germany. Was educated a Calvinist. Embraced the baptist principles in 1708. Arrived

to this country with many of his congregation in 1729, and became a minister of Beggarstown the same year. Died in 1735 and was buried at Germantown. He married Anna Margareta Kling by whom he had children, Valentine, John, Alexander, (now minister of Beggarstown) who married into the Hildebrand, Sneider and Nise families and have raised him many grand children. His fourth child was Anna, now a single sister at Ephrata. Mr. Mack was a man of real piety. He had a handsome patrimony at Schrisheim, with a profitable mill and vineyards thereon, but spent all in raising and maintaining his church at Schwardzenau whereof he was father, and the father of all the Tunkers. His successor is his own son

Rev. Alexander Mack.

He was born at Schwardzenau, Jan. 28. 1712. Baptized in 1728. Arrived to America in 1729. Ordained in 1749, at which time he took on him the care of the church. He married Elizabeth Nise, by whom he has children, William, Sarah, Hannah, Lydia, Elizabeth, Margaret. Mr. Mack is a sincere good man. Assistant to him is

Rev. Christopher Sower.

He was born, Sep. 26, 1721, at Lasphe in Witgeinstein. Bred a presbyterian. Came to this country in 1724. Baptized in 1737. Ordained Jun. 10. 1753. He married Catherine Sharpneck by whom he has children, Christo-

pher, Daniel, Peter, Catherine, Esther, David, Samuel. The next church to this is

G R E A T S W A M P.

THIS society is distinguished by the above name, which is the name of a tract of land called the Greatswamp. The meeting is kept at the house of Mr. John Frick in Uppermilford township, in the county of Bucks, about 40 miles nqw from Philadelphia. The families belonging to the society are about 20 whereof 28 * persons are baptized. Thus stood things with them in 1770. Their beginning was in this manner. In the year 1733 one Salome Miller and Joseph Miller her brother, John Brech and wife, Peter Longanacre and Peter Rhode were baptized by Mr. John Naafs. In 1735 were baptized, by Mr Peter Baker and Mr. Martin Urner, one Hanse Zuk and wife, John Sleifer, and John Frick and wife ; and the same time had the Lord's supper administred to them by Mr Peter Baker. This was the period of their existence as a society ; and 11 their number. They have existed for 35 years without any remarkable event, except that count Zeinzendorf took away some of them in the year 1752. At first they were visited by ministers

* John Frick *exbor.* and wife, Laurence Erboch and wife, Andrew Meinzinger, John Demud and wife, John Sleifer and wife, Henry Kun, Philip Goodman and wife, Philip Deal, Frederick Deal, John Redroch and wife, Egite Christian and wife, Lodowick Christian and wife, Jacob Staut and wife, Mary Christian, widow Rinker, Catherine Rinker, widow Olinger, widow Crayling, Fre-
ny Trisse,

from other parts, and increased fast. Several of the Mennonists joined them. But since that time the increase has been inconsiderable. The first settled minister they had was

Rev. Abraham Duboy.

He was born in 1679 at Epstein in Germany. Bred a presbyterian. Embraced the principles of the baptists in 1712. Came to America in 1728. Settled at Perkiomen; and from thence went to the Greatswamp in 1738, where he died and was buried Mar. 21. 1748. Since that time Mr John Frick hath preached to them; but is not ordained. The next church is

COVENTRY.

THIS takes its distinction from the township where most of the members reside, in the county of Chester, 37 miles nwhw from Philadelphia. Coventry is on the banks of Schuylkil, apposite to Potsgrove. These people have no public place of worship, but ho'd their meetings in a kind of rotation at five private houses. The present minister is Mr. Martin Urner; who has to his assistant Mr. Peter Reinhart. The families belonging to them are about 22, whereof 40 * persons are baptized. This was their

* Martin Urner *minis.* and wife, Peter Reinhart *exhor.* Owen Reinhart, Henry Dasker and wife, Nicholas Harwick and wife, Abraham Grub and wife, Christian Moissieur, Barbara Miller, Barbara Welty, Frederick Reinhart and wife, Barbara Urner, Elizabeth Ingles, Catherine Grumbacker, Catherine Boch, John Eiker, Jacob

State in 1770. For their original we must look back to 1724 when one Daniel Eiker and wife, Henry Landis and wife, Peter Heffly, Martin Urner, Owen Langanacre and Andrew Sell (who had been baptized before) did unite to celebrate the Lord's supper and to walk together in love, having Rev. Peter Baker to their assistance. They increased fast, and would now be a very large society had not so many families gone away to Virginia, Carolina and other parts. The first minister they had was

Rev. Peter Urner

He was born in Alsace about the year 1695, and was bred a presbyterian. He came to America in 1715. Embraced the principles of the Baptists in 1722. Was ordained by Rev. Alexander Mack in 1729, at which time he took on him the oversight of the church. He died in 1755 and was buried in the grave yard at Coventry. His wife was Catherine Reist by whom he had children Mary, Martin, Jacob. These married into the Woolf, Edis and Light families. Assistant to Mr. Urner was one Casper Ingles. The next and present minister is

Rev. Martin Urner

He is nephew to the fore mentioned Martin Urner. Was born 1725 in Newhanover town-

Pfauts and wife, Abraham Boch, Andrew Woolf, Easther Switser, Wendle Danfelfer, Henry Bear and wife, Jacob Sweitser and wife, Maud Reinharth, Jacob Light and wife, Philip Waggoner and wife, Eliz. Holderman, Anthony Bernard and Daughter, John Light and wife.

ship and county of Philadelphia. Ordained in 1756, at which time he took on him the care of the congregation. His assistant is Mr. Peter Reinharth. Mr. Urner married Barbara Sweitzer by whom he has children Mary, Joseph, Martin, Elizabeth. The next society is

E P H R A T A

THIS church is distinguished by the above name which is the name of the village where it exists, in Cocolico township and Lancaster county, 60 miles WNW from Philadelphia. The same village is frequently called *Tunkers-town*. It consists of between 30 and 40 buildings, and stands on a parcel of land containing 155 acres. The land is formed into a triangle by the crossings of the paxton and lancaster roads and Cocolico river. The places of worship in the village are three : one (called *Sharon*) adjoins the sisters apartments by way of chappel ; the other, called *Bethany*, is a chapel belonging to the apartments of the brethren, where they resort to worship morning and evening, and sometimes in the night, as the sisters also do in the other chappel ; the third is a common church called *Zion*, built on the summit of a little hill, about 200 yards distant from the other. Here the single brethren and single sisters and the married people and their children meet once a week for public worship. The brethren have adopted the dress of the white friars with some alteration ; and the sisters that of the nuns ; and both, like them, have taken the vow of celibacy. But some break through the vow. Then they

quit their cells and go to the neighbourhood among the married people. All the fraternity wear their beards. Their livelihood they get by cultivating the land, by a printing office, by a grist mill, a paper mill, an oil mill &c ; and the sisters by spinning, weaving, sewing, &c. They slept at first on board couches with blocks for pillows, but now sleep on beds ; and have otherwise abated much of the severity of their order. They keep the seventh day of the week for sabbath, to which their founder had been profelyted by the remains of the keithian baptists, particularly Rev. Thomas Rutter, who in this affair was the disciple of Abel Noble. From the uncouth dress, the recluse and ascetic life of these people four aspects and rough manners might be expected ; but on the contrary, a smiling innocence and meekness grace their countenances, and a softness of tone and accent adorn their conversation, and make their deportment gentle and obliging. Their singing is charming ; partly owing to the pleasantness of their voices, the variety of parts they carry on together and the devout manner of performance. The families belonging to the society are about 40 whereof about 135 * persons (including the single brethren and sisters)

* The number of single brethren is only 14. Their names are Rev. Peter Miller, John Mayle, Jacob Moyer, Mark Graff, John Huple, John Reisman, Christian Reb, Jacob Eiker, Samuel Funk, George Miller, Jacob Kimmel, William Lebrecht, Henry Bendle, Jacob Funk

The number of single sisters is 28, Barbara Moyer and Elizabeth Eckstone, *matrons*, Catherine Hegeman, Mary Landert, Catherine Volzin, Elizabeth Zinn, Barbara Bream, Elizabeth Heafly, Anna Maria Gramar, Hannah Leighty, Catherine Gardner, Rosina Good, Christiana

are baptized and in communion. This was their state in 1770. They had their existence as a society on Nov. 12. 1724 when Conrad Beissel, Joseph Shaffer, John Moyer and wife, Henrick Hehn and wife and Veronica Frederick were baptized in Pequea river by Rev. Peter Baker. The same day these seven incorporated into a church and chose Conrad Beissel to be their minister. After this they continued some time at *Millcreek* ; and then, removing about three miles northward, pitched on the land of Rudolph Neagley, in Earl township. Here they continued about seven years ; and hither

Funk, Maria Miller, Elizabeth Mack, Catherine Henrick, Veronica Funk, Christiana Lefsey, Maria Henrick, Susanna Stedtler, Louisa Beissel, Barbara Kimmel, Maria Hecker, Maria Eiker, Maria Graff, Dorothy Monshour

The married members and their offspring are John Hoffman, John Miller and wife, Mrs. Pethkoffer, John Pethkoffer, Isaac Pethkoffer, Mrs. Heuple, Henry Heuple and wife, Magdalene Leshar, Jacob Seibers and wife and son and daughter, Godfreid Scufinger and wife, Eilon Miller and wife, Jacob Kellar and wife, Sebastian Keller, Joseph Keller and wife, Frederick Keller and wife, Joseph Heafly, John Heafly and wife, Magdalene Gitter, Jacob Martin, Maria Martin, Jacob Sprengle wife and daughter, Mrs Hahn, Jacob Graff and wife, Joseph Graff, Daniel Good and wife, James Anguis and wife and daughter, Jacob Senselman and wife, Mrs Senselman, Mrs Shreid, Jacob Gorgas and wife, Adam Kenickmaker, Jacob Neagley and wife and maid, Catherine Jansin, Herman Zinn and wife, Conrad Boldhauson, Peter Fahnstick and wife, Margaret Fahnstick and maid, John Neagley and wife, John Garber and wife, Benjamin Bowman and wife, John Bowman, Laurence Double and wife, Martha Simeon and daughter, John Huber, Jeremiah Miller and wife, Lodowick Hecker, Susanna Hartman, Barbara Rorback, Geo. Zinn & wife, And. Hook & wife, Lod. Bender & wife, Gertrude Mellinger, An. Thommim, Ann Lefsey, Jacob Rohrer and wife and son and daughter, John Fahnstick and wife.

resorted many to see them, some of which joined the society. Here they began their oeconomy, the men living by themselves on the forementioned lands, and the women also by themselves on the adjoining lands of John Moyly. Here Conrad Beissel appointed two elders and a matron to preside over his church in the wilderness, binding them by a solemn promise (and at the same time giving to each a testament) to govern according to the rules of that book. Then he withdrew, and made as though they should see him no more. This was done in the year 1733. He travelled northward till he came to the spot where Ephrata or Tunkerstown now stands, and with his hoe planted indian corn and roots for his subsistence. But he had not been long in the place before the society found him out and repaired to his little cot; the brethren settling with him on the west banks of Cocolico, and the sisters on the east, all in sight of one another with the river running between them. The next year they set about building their village, beginning with a place of worship. The village is inclosed with a large ditch, and fortified with posts and rails and quicksets. The founder of this people and their first minister was

Rev. Conrad Beissel

THIS was his real name; but when he became a baptist he assumed the name of *Freid-sam Gottrecht*, and gave new names to all the brethren and sisters. He was born in 1690 at Eberback in Germany. Bred a presbyterian. Arrived in Boston in 1720. Thence he and his

two companions, Stunts and Steiffel, travelled westward to Pennsylvania, and lived as hermits about Millcreek and the Swedespring in Lancaster county. He embraced the principles of the Baptists in 1724. Died Jul. 6 1768 and was buried at Ephrata. As for his character I give it in the words of one who knew him well " He was very strict in his morals and " practised selfdenial and mortification to an " uncommon degree. Enthusiastic and whimsical he certainly was, but an apparent devoutness and sincerity ran through all his oddities. He was not an adept in any of the liberal arts and sciences except music ; in which he excelled. He composed and set to music (in three, four, six and eight parts) a folio volume of hymns, and another of anthems. He published a dissertation on the fall of man in the mysterious strain ; also a volume of letters. He left behind several books in manuscripts curiously written and embellished." It is expected his life will be published by his successor and the present minister of Ephrata

Rev. Peter Miller

He was born in 1709 in the bailywick of Kaiferlautern in Germany. Had his education in the university of Heildeberg. Came to this country in 1730 and settled with the dutch presbyterians in Philadelphia. There he was ordained by Rev. messieurs Tennent, Boyd and Andrews the same year. He embraced the principles of the baptists in 1735 ; and in 1744 received another ordination from Rev. Conrad

Beissel to be *prior* of the society, over which he still presides. Dr. Douglas (in his history of the provinces) saith that he is a good scholar and writes fine latin

No very remarkable event hath happened in this society, which hath now existed for 46 years, except a confederacy which Eckerlin (their first prior) had formed to supplant the founder. He had seduced the brethren to his purpose, and began to tamper with the sisters; but they, perceiving his design, opposed and defeated it. He has since caused uneasiness by reason of the power he has as trustee for the land. But the society are meditating to have their grievances redressed by a bill of assembly. The number of single brethren and sisters is much reduced; nor is it likely that young people will join them to keep up a succession.

O L Y

THIS society takes its distinction from the township where most of the people reside, in the county of Berks, 54 miles NW from Philadelphia. The present preachers are messrs. Martin Gaby and Jacob Joder, but not ordained. The families belonging to the place are about 12 whereof 20 * persons are baptized. This is their present state. They had their beginning about 1732 when one Ritters, Shilbert, Blansh, and others did unite for com-

* Martin Gaby *exhor.* and wife, John Joder *exhor.* and wife, Conrad Price and wife, David Price and wife, David Kinsley and wife, Jacob Baker and wife, Christian Kinsley and wife, Peter Kleine, Liss Ellis, Margaret Harpine, Catherine Plank, Daniel Kleine and wife.

munion of saints, having Peter Baker to their assistance. Since this time they have had no ordained minister, but are visited by Rev. George Kleine. This church is much reduced by reason of removals of families to other parts, particularly to Conecocheague in 1743

C O C O L I C O

THIS society is distinguished by the above name which is the name of a little river near to which the people reside, in Cocolico township and county of Lancaster, 60 miles wnw hw from Philadelphia. The minister is Rev. Jacob Sondag, who has Mr. John Landis to his assistance. Mr. Sondag was born in Germany in 1700. Came to this country in 1733. Was ordained in 1763, at which time he took on him the oversight of the church. He married Mary Landis by whom he has one son. The families belonging to the society are about 53 whereof 86 * persons are baptized. This is

* Rev. Jacob Sondag and wife, John Landis, *exhor.* and wife, John Roth and wife, Peter Eychelberger and wife, Michael Frantz and wife, Henry Mohler and wife, Peter Reyer and wife, Tobias Miller and wife, Christopher Becker and wife, Elizabeth Lessley, Catherine Harlach, Ann Mohler, Magdalene Millenger, Daniel Ballinger and wife, Daniel Reyer and wife, John Reyer and wife, Martin Meyer and wife, Jeremiah Woolf and wife, George Schwartz and wife, Jacob Landis and wife, David Landis, Christopher Westenberger and wife, Jacob Sponhauer and wife, Christopher Widder and wife, Jacob Knodel and wife, Salome Harlach, Barbara Frantz, Catherine Reyer, Margaret Landis, Barbara Steiner, Barbara Schob, Henry Schneider and wife, Daniel Hollinger and wife, Christopher Reyer and wife, John Meyer and wife, Samuel Good and wife, Eva Sychrist, Jeremiah

their present state. They originated about the year 1735 when the following persons separated from the church of Ephrata and became a distinct society viz Michael Pffauts, Rant Woolf, John Frantz, Emick Reyer, George Reyer, John Landis, Samuel Good, Henry Snieder, Philip Rouland and others, having Rev. Peter Baker to their assistance — The first minister they had was Rev. Michael Frantz, a native of Switzerland. He was ordained in 1734 and the next year took on him the oversight of the church. He died in 1748, and was buried at Cocolico. After his death Rev. Michael Pffautz and others preached to them until their present minister was ordained

W H I T E O A K L A N D

THIS society is distinguished as above from a tract of land so called, in the parish of Warwick, Lancaster county, 75 miles wbn from Philadelphia, and 2 miles from Letitz. They hold their meeting at private houses. The minister is Rev. Christian Langanacre, who was born Nov. 11. 1732 in Raffo township. Ordained May 15 1769 at which time he took on him the care of the church. He married Margaret Geib by whom he has six children. The families belonging to the society are about 39,

Woolf *jur.* and wife, Jonas Joner and wife, Jacob Heller and wife, Mrs Hiltant, Mrs Moser, Mrs Behr, Christian Haas and wife, Jacob Harnly and wife, Magdalene Landis, Mary Frantz, Magdalene Bellenger, Mary Koch, Barbara Koch, Henry Schneider *jur.* and wife, Susannah Landis, Catherine Landis.

whereof 65 * persons are baptized. This is their present state. They began in this manner. About the year 1729 one George Reyer, John Langanacre and others came from Germany and settled in this neighbourhood. After them came several more from other places who in the year 1736 united together and had the Lords supper administered to them by Rev Michael Pffautz. He was their first minister but lived at Cocolico. He married Catherine Schlauch by whom he had four children. Was ordained in the year 1735. Died May 21. 1769 leaving behind him a good character

G R E A T S W A T A R O

THIS church is so distinguished from a river near to which the people dwell ; and sometimes by the name of *Eastconerwago* which is another river that runs through the neighbourhood. The meeting is held chiefly at private houses in the township of Mountjoy, county of Lancaster, 20 miles from Lancaster and 86 miles wbn from Philadelphia. Their preachers are mess. George Miller and Adam Hammaker, but not ordained. The families belonging to the congregation are

* Rev. Christian Langanacre and wife, John Zug and wife, John Langanacre and wife, Christian Zug and wife, John Pffautz and wife, Henry Kuenfing, Jacob Kuenfing and wife, Christian Krabel and wife, Jacob Zug and wife, widow Huber, Catherine Bitner, Elizabeth Reir, Abraham Flohry and wife, Conrad Gingle, George Mohler and wife, Elizabeth Huft, Martin Schuh and wife, Jacob Herfhy and wife, Andrew Eby and wife, Henry Giebel and wife, Barbara Eby and four daughters, Henry Eter and wife, Elizabeth Langanacre, Henry Langanacre and wife, Ulrick Langanacre, John Hackman and wife,

about 20 whereof 39 * persons are baptized. This is their present state. They began in this manner. In the year 1752 the said George Miller embraced the principles of the Baptists, and soon after, his wife. Others removed hither from Whiteoakland, and in the year 1756 united into a society, having Rev. Michael Pffauts to their Assistance. He continued to visit them while he lived ; and after him, others. They purpose soon to ordain Mr. Miller to be their minister

L I T T L E S W A T A R O

THIS church also takes its distinction from a river of the above name, in the township of Tulpehokon and county of Berks, 25 miles from Reading and 81 miles nwbw from Philadelphia. Some of the people live in Bether township in Lancaster county. They hold their worship in private houses. Their preacher is Mr. Peter Heckman, but he is not ordained. The families belonging to the society are about

Henry Stohler and wife, John Lautermilch and wife, George Kleine and wife, Catherine Gish, John Frantz and wife, Ann Huber, Fronica —, Catherine Reyer, Salome Borghart, Mrs Kratzer, Conrad Hauffer and wife, and George Stohler and wife.

* George Miller *exhor.* and wife and daughter, Adam Hammacker *exhor.* and wife and daughter, Peter Ertzstone and wife, Philip Roemer and wife, John Buck and wife, John Eter and wife, Jacob Metsegar and wife, Henry Thomas and wife, Christopher Branser and wife, Margaret Thomas, Philip Reicker and wife, Peter Bersh and wife. Henry Stohner and wife, Wendel Merich and wife, Frederick Hefs and wife, Jacob Eter and wife, George Balshbach and wife, George Henry and wife, Barbara Henry, Freny Cass.

19 whereof 45 * persons are baptized. This is their present state. Their beginning was in this manner. About the year 1745 one George Besher settled in this neighbourhood, and one Michael Frantz, Peter Heckman, John Frantz and others. These were baptized by Rev. George Kleine, and in 1757 coalesced into a church having the said Kleine to their assistance. He has ministered the Lords supper to them ever since ; but they purpose soon to ordain Mr. Peter Heckman

N O R T H K I L L

THIS little society is distinguished as above from a small river called *Northkill*, in the townships of Tulpehokon and Bern, county of Berks, 15 miles from Reading, and 71 miles nwbw from Philadelphia. The minister is Rev. George Kleine. He was born at Zweinbrec-ken in Germany, Oct. 9 1715. Came to America in 1738. Was baptized in 1739 by Mr. Naas of Amwell in the Jersey. Ordained in 1757 by Rev. Michael Pffautz and Martin Urner. He married Dorothy Repman by whom he has seven children. The families belonging

* Peter Heckman *exhor.* and wife, Jacob Heckman and wife, Michael Frantz and wife, Nicholas Gerst and wife, Jacob Moyer and wife, George Beasher, David Marge and wife, Simon Menich and wife, John Frantz and wife, Christian Frantz and wife, Rose Shnables, Jacob Smith and wife, Lifs Kentzel, Adam Henrich, Mrs Cyder, Philip Zeigler and wife, Jacob Brencisen and wife, David Kleine and wife, widow Benedict, Elizabeth Benedict, Sophy Kish, Leonard Sebalt and wife, John Grove, Jacob Baker and wife, Jacob Deal and wife, Hans Stohler and wife, Jacob Belhor and wife.

to them are 7, whereof 11 * persons are baptized and in fellowship. This is their present state. They began to be a church about the year 1748 when one John Stump and sister, Frederick Moyer and wife, with a few more, had the Lords supper administered to them by the Rev. Michael Pffautz. About two years after, their present minister settled among them. The society was reduced to its now low estate, by the removal of families to other parts.

C O D O R U S

THIS society is distinguished as above from a river that is called *Codorus*, in a township of the same name in the county of York, 11 miles from the town of York, and 99 miles whs from Philadelphia. The preacher is Mr. Henry Neff, but he is not ordained. The families belonging to the place are about 20 whereof 35 † persons are baptized and members of the church. This is their present state.

* Rev. George Kleine and wife, Valentine Lang, Elizabeth Reiler, Elizabeth Stump, Sarah Solenberger, John Stohner and wife, Mary Stohner, Susanna Mackley, Elizabeth Brandel.

† Henry Neff *exhor.* and wife, Jacob Tilman and wife and daughter, Jacob Spitler and wife and two daughters, Peter Brilharth and wife, Jacob Neiswanger and wife, Ann Neiswanger, Catherine Beightley, Elizabeth Leip, George Beary and wife, John Harold and wife, Rudy Yunt and wife, William Spitler and wife, Christian Eby and wife, Wendel Baker and wife, Michael Berky and wife, George Ettor and son, Mathias Sitler and wife, Susanna Weltner.

They began to be a church about the year 1758 when one Rudy Yunt, Peter Brilharth, John Brilharth and others, united for communion of saints, having Rev. Jacob Tanner to their assistance. This Tanner left them to go to Monocasy ; since, they have been supplied from other places. Mr. Neff will soon be ordained

LITTLE CONEWAGO

THIS society is so distinguished from a branch of the river *Conerwago* near to which the people made their settlements, in the township of Hanover and county of York, 20 miles from the town of York and 107 miles whs from Philadelphia. The preachers are mess. Jacob Moyer and James Henrick, but are not ordained. The families belonging to the place are about 40, whereof 52 * persons are baptized. Their beginning was in 1738 when one Eldrick, Dierdorff, Bigler, Gripe, Studsman and others united into a church, having Rev.

* Jacob Moyer *exbor.* and wife, James Henrick, *exbor.* and wife, Hans Adam Sneider and wife, Barbara Sneider, George Wine and wife, John Geiny, Daniel Woods and wife, Henry Geiny and wife, Joseph Moyer and wife, Nicholas Housteter and wife, Christian Housteter, Rudy Brown and wife, Dobis Brother and wife, Jacob Miller and wife, Michael Kouts and wife, Mrs Powser, Mrs Moyer, Stephen Peter wife and daughter, Maud Powser, George Peter, Henry Tanner and wife, Michael Tanner and wife, John Moyer and wife, Jacob Souder and wife, Henry Hoeff and wife, Hesther Weise, Christian Etor, John Peter Weaver, Barbara Bear, John Swarts and wife, Lifs Bearing, Great Hymen,

Daniel Leatherman to their assistance. He left them and went to Monocasy ; after him they had Rev. Nicholas Martin who also quitted them to go to Conecocheague ; of both which we shall speak when we come to the Baptists in Maryland. Their successors are the present ministers, before mentioned

C O N E - W A G O

THIS society also takes its distinction from a river of the above name near to which the people reside, in the township of Reading, county of York, 14 miles from the town of York and 101 miles w from Philadelphia. Their preacher is Mr. George Brown, who is not ordained. The families are about 45. whereof 77 * persons are baptized. Their be-

* George Brown, *exhor.* and wife, Peter Werds, John Heiner and wife, Peter Fox and wife, Anthony Dierdorff and wife, John Dierdorff and wife, Nicholas Moyer and wife, Manass Bruch and wife, Michael Bafferman and wife, David Erhard and wife, Ann Mummard, Daniel Baker and wife, Abraham Stauffer and wife, Henry Dierdorff and wife, John Burckholter and wife, Christian Fray, Andrew Trimmer and wife, Ustace Reinsel and wife, Samuel Arnold, Peter Dierdorff and wife, Barnet Achenbach and wife, Mary Latzcho, Catherine Studybaker, John Neagley and wife, Michael Brissel and wife, Velte Brissel and wife, Mathias Boufer and wife and daughter, Laurence Bakener and wife, Nicholas Bakener, Philip Snell and wife, Nicholas Bakener, *jur.* and wife, Adam Sower and wife and two daughters, Adam Dick and wife, Marilis Baker, Henry Brissel and wife, David Brissel and wife, Sarah Brissel, Henry Raudibush and wife, George Waggoner and wife, Jacob Miller, Mrs Marth, Rudolph Brown, George Reeson and wife.

ginning, as a society, was in the year 1741 when John Neagley, Adam Sower, Jacob Sweigard, Peter Neiper, Joseph Latzcho &c did unite for communion of saints, having to their assistance Rev. George Adam Martin, of whom more hereafter. Next to him were Rev. Daniel Leatherman and Nicholas Martin, of whom we shall speak when we come to Maryland

B E R M U D I A N

THIS society also is distinguished by the above name of a little river, in the township of Warrington and county of York, 15 miles from the town of York and 102 miles whn from Philadelphia. Most of these people observe the seventh day of the week for sabbath, and are to be considered as the offspring of Ephrata church. Their preacher is Mr. Henry Lowman, who is not ordained. The families are about 40, whereof 58 * persons are baptized. They began to be a church in 1758 when Philip Gebel, Peter Beissel, Henry Lowman and others united for communion of saints, having

* Henry Lowman, *exhor.* and wife, Frederick Reuter wife and daughter, Daniel Fahnstuck and wife, Peter Henry wife and mother, Diertick Fahnstuck and wife, Paul Tranb and wife, Sebastian Shalles and wife, John Cook wife and son, Peter Bender and wife, Melchior Webber and wife, John Bence wife and daughter and four sons, — Frick, John Lehn and wife, John Messerbach and wife, John Miller wife and two sons, George Reifs, George Neifs and wife, Benjamin Gebel and wife, Philip Gebel, Peter Beussel wife and son and daughter, Philip Beussel and wife, Belzar Smith and wife, Adam Weyley and wife, Mrs Dorothy, — Stauffer, Elizabeth Foltz.

Rev. Conrad Beissel to their assistance. Afterwards Rev. mess. Peter Miller and George Adam Martin and others officiated among them

STONYCREEK

THIS is also denominated from a little river of the above name, in the township of Bruederthal (alias *Brotherstown*) in the county of Bedford, 30 miles from Bedford and 245 miles whn from Philadelphia. The minister is Rev. George Adam Martin of whom mention has been made before. He was born near Landstuhl in Germany in the year 1715. Was bred a presbyterian. Embraced the principles of the Baptists in 1737, and was ordained by Peter Baker in 1739. Afterwards he resided at Littleconewago where some misunderstanding arose between him and the people and occasioned him to remove to Antitum. In the year 1762 he adopted the sentiments of the seventhday Baptists, and preached at Bermudian. From thence he went to Stonycreek this year. He married one of the Knippers and has many children. The families belonging to the place are 12 whereof 17 persons are baptized and may be considered as the constituents of the church, viz. Rev. George Adam Martin and wife, Henry Roth and wife and daughter, Henry Roth, *jur.* and wife, George Newmoyer, Philip Oswald and wife and daughter, Abraham Gebel and wife, Philip Kimmel and wife, Mr Widdebarger and wife. This church also is the offspring of Ephrata where (for the most part) the seventhday sabbath is kept

THUS we see that there are in this province 15 churches of *Tunkerbaptists* ; to which appertain 8 ordained ministers, and 13 exhorters or probationers, and 4 meeting houses ; the reason of their having no more places of worship is, That they choose rather to meet *from house to house* in imitation of the primitive Christians. We see also that their families are about 419, which contain about 2095 souls allowing five to a family ; whereof 763 persons are baptized and in communion. There are more Tunkers about Conecocheague, Antitum, &c but they border on Maryland and belong to churches in that province

P A R T V.

Treats of the Mennonist Baptists in Pennsylvania.

THESE have their denomination from the personal name of *Menno Simon*, a native of *Witmar* and a man of parts and learning who carried the reformation one step further than either Luther or Calvin ; and who (no doubt) would have been ranked with the chief reformers had there not been some crossgrained fatality attending the laudable deeds of Baptists to prevent their having (in this world) the praise they deserve. He was born in the year 1505. Got into orders in 1528. Continued a famous preacher and disputer to 1531 when he began to suspect the validity of many things in the church of Rome, and, among the rest,

that of *infant baptism*. He discovered his suspicions first to the doctors of his own fraternity ; but they, resolving all to the authority of the church, relieved him not. Then he visited Luther and many besides who had at the time avowed the word of God to be the only rule of faith and practice in religious concerns. What satisfaction they gave him touching other matters I do not find ; but their grounding infant baptism on consequences and expedience rather than on any express precept or precedent increased his suspicion. He then betook himself to the close study of the New Testament and ecclesiastical history ; and finding no traces of it in the first nor second century nor yet in the word of God ; and strong indications of *believers baptism* in both he renounced the former, and embraced the principles of the Baptists notwithstanding the disgrace which the profession had been brought under by the appearance of some baptists in the insurrections of those times which were common throughout most parts of Germany. || These insurrections were not of the religious kind but struggles of the people for civil liberty against the tyranny and oppression of the princes. In some of these not a protestant of any denomination was found. In none of them were the protestant Baptists either the agitators or the most numerous ; no, not in that of Munster. The contrivers of this and the first that appeared in it are well known to be of other denominations ; and though three Baptists (one by his wealth and the other

|| Ad omnes fere germaniae partes hac contagio pervasit
 Sleidan's Hist. b. 4. p 116

two by their superior skill and courage) became principals in fighting the tyrant and defending the town yet had they not the guilt of the plotters nor of the first insurgents; nor were the baptists under their command many in comparison of the other citizens and boors which made the whole body of the *madmen of Munster*, as they are called. Nevertheless the blame of the whole is fixed on the Baptists contrary to all fair dealings and the historical evidence of facts, and follows them to this day even in foreign countries. *Menno* continued preaching and planting churches in various parts of the Low countries for a course of about thirty years, and died in peace Jan. 31. 1561, after having been hunted like a partridge on the mountain by both protestants and papists. The faith and order of this eminent reformer may in some measure be gathered from the fragments of his works which are now extant. A *general Baptist* (as that character is understood in Greatbritain) he certainly was; but I have not seen sufficient evidence of his being (what is now called) an *Arian* or *Socinian*. I rather think that the term *Arminian* or *Remonstrant* would better suit his religious sentiments ——— But the *Mennonists* in Pennsylvania and in other parts of the world have somewhat deviated from *Menno* in matters both of faith and practice; particularly in that of baptism. He (in his *Declaration concerning christian baptism in water*, printed in 1539 page 24) expressly saith — “ After we have
 “ searched ever so diligently we shall find no
 “ other baptism besides DIPPING IN WATER
 “ which is acceptable to God and maintained

“ in his word” † After which he adds p. 39
 “ Let who will oppose, this is the only mode
 “ of baptism that Christ Jesus instituted and
 “ the apostles taught and practised” ** Ac-
 cordingly Menno was dipped, and did dip o-
 thers. His successors did the same, except when
 they made profelytes in prisons or were hinder-
 ed from going to rivers ; and this they excuse-
 ed from the consideration of necessity ; just as
 Cyprian, in his 69 epistle, excuses the usage
 of *sprinkling* or *pouring* instead of *dipping* because
 the subjects were confined to their beds, which
 made it be called *Clinical baptism*. But (as in
 Africa so in Europe) what was done at first
 out of a supposed necessity became afterwards
 to be practised out of choice. What excused
 the Mennonists in Europe excuse them not in
 Pennsylvania. In the former they made con-
 verts in prisons whom they could not lead to
 the water and therefore fetched water to them.
 In the former they were hindered from going
 to rivers and therefore did as well as they could
 in the inner chambers ; but in Pennsylvania e-
 very one may do what is right in his own sight
 without either fear or shame. It is earnestly
 prayed therefore that the Mennonists of Ame-
 rica will return to follow Menno in an affair
 wherein he was so eminent a follower of Christ

† Wunt hoe nearestelick wioock soeken des nachts en-
 de daechs, so en bevinden wi nocht ans niet meer den
 een *doopsel inden water* dat God aenghenaem is, wtghe-
 druët end begrepen in Gods woort

** Obstant ergo principes ut velint, obstant docti inge-
 nii sui acumine ut norint, obstant universi qui sub coelo
 sunt omnibus modis quibus possint hic est unicus ille bap-
 tismi modus, quem Christus Jesus ipse instituit et apo-
 stoli docuerunt, celebraruntque

and his apostles, especially as so many of the common people have desired a restoration of *immersion* and have gone off to the Tunkers for want of it. Touching the subjects of Baptism the Mennonists still retain their integrity by administering the ordinance to none but those who profess faith and repentance and make vows of subjection to the gospel of Christ, which keeps up the distinction between *world* and *church* (for where baptizing infants prevails there can be no world ; all are church) ; but they do not prefer *dipping*. Their common method is this. The person to be baptized kneels ; the minister holds his hands over him into which the deacon pours water and through which it runs on the crown of the kneeling persons head : after which follow imposition of hands and prayer. The parents sometimes insist on their children's being baptized before they will consent to their marriage which I wish they would not, lest any be forced to a thing which should be a matter of personal choice following convictions and calls of conscience ; for then only is baptism what it should be, *the answer of a good conscience towards God* 1 Pet. iii 21. The principles and practices of the Mennonists in Pennsylvania may be seen in their *Confession of faith* published at Philadelphia in 1727. This confession, as far as it goes, is orthodox ; and is none other than a translation of that framed and published at *Dordrecht* in 1632 by deputies from all the Mennonists in Europe. But as the book is scarce I may be allowed to mention some particulars. The Mennonists do not, like the Tunkers, hold the doctrine of *general salvation* ; yet, like them, they will neither swear nor fight, nor bear any

civil office, nor go to law, nor take interest for the money they lend (though many break through this last). Some of them yet wear their beards ; nor are the ancient rites of *washing feet*, &c wholly out of use among them. They, like the Tunkers use great plainness of speech and dress. This last is so capital a point with them that some have been expelled from their societies for having buckles to their shoes and pocket holes to their coats. Their church government, like that of all Baptists, is wholly democratical or republican. Their ministers they chuse by balloting ; and when two or more are thus nominated they leave it to the decision of lots which shall be the man. They do not pay them ; nor do the ministers assert their right to a livelihood from the gospel. They are put into their office by the *laying on of the hands of the presbytery attended with fasting and prayer*. They call their ordained ministers *Bishops*, which term (though as scriptural as *pastor*, *elder* &c) other dissenters avoid as if they were conscious that the proper office of a bishop is not among them. The brothers are allowed to speak in the church by way of exhortation or expounding but are not permitted to preach publicly till they obtain licence from the church. These, they call *preachers*, *helps*, *exhorters*. Their aim in America is to have a pious ministry rather than a learned one ; but in Europe they covet both and have a college among them for the purpose. The epithets which these people give themselves in their writings are *Harmless christians*, *Revengeless christians*, *Weaponless christians* &c ; and as such are they considered by the rulers of the pro-

vince and by those of other states. Remarkable on this subject are the words of the Dutch ambassador (van Beuning) to monsieur de Turenne, " The Mennonists are good people and
 " the most commodious to a state of any in
 " the world ; partly, because they do not as-
 " pire to places of dignity ; partly because they
 " edify the community by the simplicity of
 " their manners and application to arts and
 " industry ; and partly because we fear no re-
 " bellion from a sect who make it an article of
 " their faith never to bear arms". The said industry and frugality they carried with them to Pennsylvania, and thereby are become very wealthy. Some mennonist families were in the province as early as the year 1692 who came hither from Newyork government which at first belonged to the Dutch and was called *New-netherland*, extending from the river Delaware to the river of Connecticut. They settled in the neighbourhood, now called Germantown and Frankfort, &c. Other families soon followed ; and after them many came directly from Europe, in so much that May 23 1708 there was a church settled at Germantown consisting of 52 members, which exists to this day, and is not only the first in the province but in some sort the mother of all the rest. The names of the members were, Rev. Jacob Godtschalk, William Rittenhouse, Harmon Casdrop, Martin Kolb, Isaac van Centern, Conrad Johnson, Henry Cassel and their wives, Harmon Teyner, John Kry, Peter Connerts, Paul Klumpkes, Arnold van Vossen, John Kolb, Jacob Kolb, Wynant Bowman, John Gorgas, Cornelius Classen, Arnold Koster, Mary Tuynen,

Helena Krey, Gartrude Conners, Mary van Vossen, Barbara Kolb, Ann Bowman, Margaret Huberts, Mary Sullen, Elizabeth Hufters, Margaret Tuyfen, Altien Revenstock, John Nise, Hans Nise, John Lenfen, Isaac Jacobs, Jacob Isaacs, Hendrick Sellen, John Connerts, Peter Keyfer, Herman Koster, Christopher Timmerman, Sara van Centern, Civilia Connerts, Altien Tuyfen, Catherine Casselberg, Civilia van Vossen. In about 16 years after, this church had branched out to Skippek, Conestogo, Greatswamp and Monatony and become 5 churches; to which appertained 16 ministers, viz. Rev. messieurs Jacob Godtschalk, Henry Kolb, Martin Kolb, Cleas Johnsen, Michael Zeigler, John Gorgas, John Conerads, Cleas Rittinghausen, Hans Burghaltzer, Christian Heer, Benedict Hirschy (who is yet alive) Martin Beer, Johannes Bowman, Velte Clemer, Daniel Langaneker and Jacob Beghtly. The present state of the Mennonists in this province is as follows (1) Their churches, which contain many branches, are 13 (2) The meeting houses belonging to them are 42 (3) Their ordained ministers or bishops are 15 (4) Their probationary or licensed preachers are 53 (5) The families are about 810, which, allowing 5 to a family, contain 4050 souls; whereof 1448 persons are baptized and members of their churches. This account, I believe, is pretty exact except the county of Lancaster hath introduced any error into it; for in that county I have not met with as much readiness to give me the informations I sought, as in the other counties; owing, I believe, to a suspicion that a knowledge of their state would some way or

other be to their prejudice. The Mennonists which border on Maryland shall be mentioned when we come to treat of the Baptists in that province.

APPENDIX I.

Dr. Douglas in his history of the provinces (Vol. 2. p. 150) saith " I am well informed that at present in Pennsylvania there are sixteen or seventeen different sorts of Anabaptists, *English* and *German*." This history was published in 1753; at which time and long before there were no other sorts besides those already mentioned, viz. *Firstdaybaptists*, *Seventhdaybaptists*, *Tunkerbaptists* and *Mennonistbaptists*; and these last are, in a great measure, *baptists* in name rather than in fact. Of the number and state of these four sorts I have already given separate accounts. I will now drop the distinctions, and put them and their affairs in one point of view.

Baptist churches in Pennsylvania	—	42
Members or communicants	—	2920
Meetinghouses	—	65
Families	—	1905
Souls, allowing 5 to a family,	—	9525
Ministers ordained	—	35
Ministers licensed or probationary	—	69

APPENDIX II.

THE pecuniary terms, *pounds*, *shillings*, *pence*, having been used in the foregoing sheets, it may be proper to observe, that in Pennsylvania the sums they express are less in value by one third

than the sums which the same terms express in Greatbritain. Subtract the third from any sum and the remainder will be sterling.

A P P E N D I X III.

IN p. 62 it was observed that the episcopali-ans possessed themselves of a meeting house and lot belonging to the baptists in Oxford town-ship ; and, in p. 45, that they attempted a like thing at Philadelphia. Prior to this last, Rev. Mr. Clayton (episcopal minister of said Phila-delphia) laboured to possess himself of the bap-tist congregation in the same city. The fol-lowing letter (addressed to Mr. Clayton) will give as good a notion of the affair as may be expected at this distance of time.

“ S I R,

WHEREAS we received a letter invitatory from you to return to your church of England (dated Sep. 26. 1698) wherein you desire us *to send you in humility and without prejudice the ob-jections why we may not be united in one communion ; and withal that you doubt not but by the blessing and assistance of God, you will be able to shew them to be stumbling blocks, made by our wills, and not by our reason ;* and some of us in behalf of the rest having, on the reception thereof, given you a visit and had discourse with you concerning some of the ceremonies of your church (about which you gave no satisfaction) we knew not that you expected any other answer from us ; but in your late letter to John Watts you signi-fy, that you have received no answer to your former letter ; we therefore taking this into

consideration do signify, in answer to your fore-
said invitation and proposal, That to rend from
a rightly constituted church of Christ is that
which our souls abhor ; and that love peace
and unity with all christians and concord and
agreement in the true faith and worship of God
are that which we greatly desire ; and we should
be glad if yourself or others would inform us
wherein we err from the truth and ways of
Christ ; nor are we at all averse to a reconcili-
ation with the church of England, provided it
can be proved by the holy scriptures that her
constitution, orders, officers, worship and ser-
vice are of divine appointment, and not of hu-
man invention. And since you yourself are
the person that hath given us the invitation
and hath promised to show us that *our objections*
are stumbling blocks made by our wills and not by our
reason ; and we understanding that our lord Jesus
Christ is the only head, king, lord and lawgiver
of his church whom all are bound to hear and
obey under the severe penalty of an utter ex-
tirpation from among the people of God ; and
that his laws and will are only to be found in
and known by the sacred scriptures which are
the only supreme, sufficient and standing rule
of all faith and worship ; and not understand-
ing the constitution of your church (with all
the orders, officers, worship and service at this
day in use and maintained therein) to be agree-
able thereto and warranted thereby, hath been
the cause of our separation from her, and is the
objection we have to make, or the stumbling
block which lies in our way to such an union
and communion as you desire ; we therefore
hope and expect, according to your promise,

that you will endeavour its removal by showing us from holy scripture these two things as absolutely necessary in order thereunto (1) That the formation of your church, with all the orders, officers, rites and ceremonies, now in use and practised therein, are of divine institution; particularly, That the church of Christ under the Newtestament may consist or be made up of a mixed multitude and their seed even all that are members of a nation who are willing to go under the denomination of Christians, whether they are godly or ungodly, holy or profane; — that lords archbishops and diocesan lords bishops, such as are now in England, are of divine institution and appointment; — that the government of the church of Christ under the gospel is to be prelatical, according as it is practised this day in your church; and that your ecclesiastical courts are of divine appointment; — that particular churches or congregations with their ministers or elders who have power and authority to receive persons into membership, have not likewise authority (by Math. xviii, 15—18—1 Cor. v.) to execute church censures and excommunication upon miscreants, swearers, liars, drunkards, adulterers, thieves, atheists, &c.; but that it is by divine appointment that they must be presented to their ordinaries, and only proceeded against in your ecclesiastical courts; — that the several offices of *deans, subdeans, chapters, archdeacons, prebendaries, chancellors, commissaries, officials, registers, canons, pettycanons, vicars, chorals, apparitors, organists, vergers, singing men and boys, septins, epistlers, gospellers*, and such like offices and officers of your church and ecclesiastical

courts are of divine institution or have any scripture warrant to justify them and to bear them harmless in the last day ; — that unpreaching ministers may celebrate the sacraments, by scripture warrant ; — that their different apparel in time of divine service, such as hoods, tippets, surplices, &c. are of divine institution or have any scripture warrant under the Newtestament ; — that the manner of the public service and liturgy of the church of England with the visitation of the sick, burial of the dead, churching of women, matrimony, &c. as now in use, are of divine appointment ; — that the people ought by the rule of God's word audibly with the ministers to say the confession, lords prayer and creed ; and make such answers to the public prayers as are appointed in the book of common prayer ; — that it is God's holy will and pleasure that saint days or holy days should be kept and observed by christians, according to the use of the church of England ; — that instruments of musick are to be used in Gods worship under the Newtestament ; — that infant baptism is a duty ; — that pouring or sprinkling water is the right manner of baptizing ; — that your manner of administering the sacraments and signing with the sign of the cross in baptism are of divine appointment ; — that godfathers and godmothers are of divine appointment — These are some of the things we desire you to prove and make plain to us by the holy scripture. But if the case be such that some or all of them cannot be thereby proved ; then the (2) thing necessary to our reconciliation with your church is, That you will give us clear and infallible proof from

God's holy word, such as will bear us harmless in the last day, that our lord Jesus Christ hath given power and authority to any man, men, convocation or synod to make, constitute and set up any other laws, orders, officers, rites and ceremonies in his church besides those which he hath appointed in his holy word; or to alter or change those which he hath therein appointed according as may from time to time to them seem convenient; and that we are bound in conscience towards God by the authority of his word to yield obedience thereunto; or whether it will not rather be a sore reflection upon the sufficiency of the holy scriptures, and a high defamation of the kingly and prophetic offices of Jesus Christ to suppose such a thing.—Thus have we *in humility and without prejudice* sent you our objections; and if you can, according to your letter, show them to be *stumbling blocks made by our wills and not by our reason* we shall be very thankful; and you shall not find us obstinate but ready to accept your invitation. But until you do so and prove the constitution, orders, officers, rites and ceremonies of your church to be of God it is but reason that you should suspend all charge of *schism* against us, and desist from blaming us for our peaceable separation; which is all at present from your loving friends who desire information and unity among saints and the churches peace that God in all things may be glorified through our lord Jesus Christ. *Amen.* Subscribed by us, members of the general meeting in behalf of the rest, March 11, 1699.

John Watts	Samuel Jones
Joseph Wood	George Eaton
George Eaglesfield	Thomas Bibb."

THE times to which the above letter refers were remarkable for the spirit of profelyting, excited chiefly by means of the Rev. George Keith, who, it is said, was admitted to orders upon condition that he would return to Pennsylvania and endeavour to bring his party over to the church of England. He and his brethren met with success at first; but a copy of the above letter being made public they were somewhat embarrassed, and their progress retarded.

A P P E N D I X IV.

IT was observed in p. 45 that the baptists of Philadelphia did hold their worship at a store house on Barbados lot whither the few presbyterians, then in town, did resort to hear baptist ministers; and where they were received with courtesy and brotherly love for the space of about three years. Within that time the latter increased, and had a minister of their own, and then soon began to discover an unwillingness that baptist ministers should preach in the house any longer, though the baptists had a better right to it because of prior occupancy; and further than occupancy neither could lay claim thereto, the building being the property of traders who had quitted the town. The following papers relate to the affair, and may be depended upon, as they are extant in the handwriting of Rev. John Watts.

“ UPON the request of some friends about the 2d month, in 1695, John Watts had consented to preach at Philadelphia every other Lord's-day, and had so continued to do to this

time (1698) unless prevented by a hand of providence; and divers of the persons who came to that assembly were presbyterians in judgment (they having no minister of their own, and we having hitherto made no scruple of holding communion with them in the public worship of God and common duties of religion nor of admitting their ministers, if at any time they came amongst us, to pray and preach in our assemblies). But being now provided with a minister from Newengland there appeared some scruples on their side, as not being willing to condescend so far to us or to allow our ministers the like liberty. For our better satisfaction touching their judgment in this point, and for the preservation of love and unity we wrote to them as follows."

" To our dear and well beloved friends and brethren Mr. Jedidiah Andrews, John Green, Joshua Story, Samuel Richardson and the rest of the presbyterian judgment belonging to the meeting in Philadelphia ; the church of Christ baptized on confession of faith, over which John Watts is pastor, send salutation of grace mercy and peace from God our father and from our lord Jesus Christ—Dearly beloved! Having seriously and in the fear of God considered our duties of love to and bearing with one another and receiving the weak in faith ; and knowing that love peace and unity tend much to the honour of Christ and Christianity and to the conviction and conversion of sinners and the comfort and establishment of believers ; and being desirous of your company heavenward as far as may be, and as much as we can to heal the breach betwixt us occasioned

by our difference in judgment (none being yet perfect in knowledge) we have thought it necessary to make to you this proposition following for peace (as being the necessary term upon which we may safely comfortably and peaceably hold christian communion together in the things wherein we agree in the public worship of God and common duties of religion, as in prayer, preaching, praising God, reading and hearing the word) viz. We do freely confess and promise for ourselves that we can and do own and allow of your approved ministers who are fitly qualified and sound in the faith and of holy lives to pray and preach in our assemblies. If you can also freely confess and promise for yourselves that you can and will own and allow of our approved ministers who are fitly qualified and sound in the faith and of holy lives to preach and pray in your assemblies ; that so each side may own, embrace and accept of one another as fellowbrethren and ministers of Christ ; and hold and maintain christian communion and fellowship. Unto which proposition for peace (that further disputes and vain janglings may be prevented) we shall desire, if you please, your plain and direct answer ; and if it may be by the fourth day of November, and left for us at the widow Elton's house in Philadelphia. Subscribed in behalf of the rest the 30th of the 8th month, 1698.

John Watts

Thomas Bibb

Samuel Jones

Thomas Potts."

George Eaton

To this letter the presbyterians returned the following answer, but not in sincerity how goodly soever their words may be.

“ To the church of Christ over which Mr. John Watts is pastor we whose names are under written do send salutation in our Lord Jesus Christ—Brethren and well beloved—For as much as some of you in the name of the rest have in a friendly manner sent us your desire of unity and communion in the things of God as far as we agree in judgment that we may lovingly go together heavenward we do gladly and gratefully receive your propofal, and return you thanks for the fame, and blefs God who hath put it in your minds to endeavour after peace and concord ; earnestly defiring that your request may have a good effect which may be for the edification of us all that we may the more freely perform mutual offices of love one towards another for our furtherance in Christianity. But that we may do what we do safely ; and for our more effectual carrying on our aforementioned desire we have thought it might be profitable to us all and more conducive to our future love and unity that we might have some friendly conference concerning those affairs before we give you a direct answer to your proposition which, we have confidence, you will not deny. And in pursuance hereof we do request that some of you (who you think best) would meet with us or some of us at a time and place you shall appoint that what we may agree upon may be done in order. Subscribed in the name of the rest, Philadelphia Nov. 3, 1698.

Jedidiah Andrews	Herbert Corry
John Green	John Vanlear
Samuel Richardson	Daniel Green.”
David Giffing	

“ According to their request for a meeting of conference we appointed the 19th of the 9th month for that purpose at their and hitherto our common meeting house in Philadelphia near Mr. Andrews's lodgings, and acquainted some of the subscribers thereof ; and accordingly three of us went to town to hear what they had to propose to us. And early in the morning we sent word to Mr. Andrews desiring his and their company ; but he excused himself with saying *that he knew it not to be the day but took it to be the second day after.* Having tarried till near sun set ; and understanding by some of his friends how the matter was, we wrote to them as followeth.”

“ To our well beloved friends and brethren in Christ Jesus, Mr. Andrews, Mr. Giffing, Mr. Corry &c. grace and peace be multiplied—— We having made to you a proposition for peace and unity, and having received your letter wherein you desired of us first some friendly conference at a time and place that we should think convenient before you could give us a direct answer ; we accordingly appointed this day in this place, and you living near together we expected to have met with you (upon notice given) that we might hear what you had further to propose to us. But for as much as we missed of our expectation of meeting and conferring with you after your requesting it ; and considering what the desires of divers people are and how they stand affected, and that we are not like to receive answer to our reasonable proposition necessity constrains us to meet apart from you till such time as we receive an answer and are assured that you can own us so as we

can do you ; though still we remain the same as before and stand by what we have written. No more at present, but prayers for you, and dearest loves to you in Christ Jesus. Philadelphia, Novem. 19 1698

John Watts
Samuel Jones
Evan Morgan

“ Whereupon the next day following, being the Lords day, we met apart from them——” This was what the presbyterians wanted in reality, as more plainly appeared soon after ; particularly in a letter directed to one Thomas Revell of Burlington, and signed, Jedidiah Andrews wherein are these words “—— tho’ we have got the Anabaptists out of the house yet our continuance there is uncertain ; and therefore must think of building notwithstanding our poverty and the smallness of our number——”

A P P E N D I X V.

Some account has been given of Rev. Elias Keach in p. 10. Since that I have met with a book of his containing a confession of faith, a church covenant, treatise of discipline, &c. To the book is prefixed his effigies, whereby it appears that in 1697 he was thirty years of age. I have also found one of his letters directed to the Rev. John Watts of Pennepek which would have been inserted in p. 10 had it come to my hands in due time, because it leads further into the character and history of that good man. The date and locality of the let-

ter are thus expressed " From my house in Long-walk near St. Mary Magdalene's church at the lower end of Barnaby street in Southwark, London, the 12th month, 20th day, 1693—4"

" Rev. and dear brother Watts

Grace, mercy and peace be multiplied to you (to your dear wife and to all my dear brethren and sisters with you) from God our father and from our lord Jesus Christ — I was glad to receive a letter from you last summer ; and it was the first and the all that I have yet received from your parts. I see, brother, you have not forgotten me. It is well. Neither have I forgotten you nor my brethren with you but have you all in my prayers, tho' I doubt some of them have almost forgotten me, seeing their christian love is not at all minded to me, except that of my dear sister Dungan and family ; nor do any of them write to me. Indeed I was under great temptations and under great trials and troubles among you ; and some, I suppose, were desirous of getting rid of me, that is to say, had rather have my room than my company. Satan did stoutly bestir himself. But the secret and alwise hand of Jehovah was in it to bring about his eternal purpose for the conversion of many souls under my ministry in this great city. I having baptized into the church (which I have gathered since I came hither and over which I am ordained a pastor) about 130 persons in the space of about nine months to the admiration of all the churches in the city ; and we have continual additions and are like to be a numerous and great people. Glory be to God in the highest. We

were constituted last April ; and I was afterwards ordained by imposition of hands in presence of a great congregation by my honoured father and the Rev. brother Hercules Collins. As to news, the war is like to continue ; many impoverished and undone ; provision very dear ; great preparation by sea and land for the expedition of this summer ensuing. The Lord only knows what the event will be. We are full of expectation of great changes over the whole world. Many are waiting for the coming and kingdom of our Lord Jesus Christ ; and we are apt to conclude that it will be ushered in by the miraculous effusion of the holy Spirit as in the primitive times. And the Lord Jesus to confirm the truth of his divinity hath begun already to work miracles among us ; a very decrepid and crooked french girl (of about 14 years of age here in the city reading in the gospel concerning the miracles of Christ) was made to believe Christ would cure her ; and immediately there was heard a crackling, and she was cured and made straight though she had been very crooked from a child. This was done this winter, and is an infallible truth. Also, since this, a wicked wretch (being a shepherd to a gentlewoman at Hitchin in Hartfordshire and an infirm person much troubled with the painful swellings and ulcers of the king's evil) as he was hearing a sermon from an eminent gospel preacher, at Hitchin aforesaid, was converted, and though lame went home from the meeting leaping and skipping and praising God and admiring his free grace, being cured at once in soul and body. This also is a great truth. I might instance more ;

but this is enough to set your congregation to work. And no doubt you will hear of greater things than these ere long. Brother, be ready. Stir up the church to prepare to meet christ in the clouds. Be solid and humble in the consideration of these things. Look out, we are come almost to the end of the worlds. I am afraid lest any of you should be unsound in your principles. If you do not trust to the active and passive obedience of christ as the only matter of your justification you are beside the foundation. That you may be rightly informed and well grounded in this great point I have sent you (as a token of my love to your soul and the souls of them who are with you) four sermons of mine, in print, by brother Samuel More. It is a plain discourse, but preached at the chief meeting house in the city to a great and learned auditory. I bless God for the light I have received since I came hither. O brother, I never saw clearly into the glorious gospel till I came to London this last time. Gospel light hath broke forth here more of late in three or four years than, I believe, since the apostacy. Arminianism and Socinianism begin to gasp for life. Universal redemption and falling from grace are almost heart sick. Blessed be God for the clear revelation of his grace in the everlasting covenant. O brother, I am afraid lest you should be in the dark about the covenant of grace, and want light into the eternal compact between the father and son. Pray read, weigh and take in those precious plain truths in my book. I have a tender care of you and of all those lambs the Lord made me instrumental to gather among you. Bro-

ther, take heed how and with what you feed those sheep which Christ hath purchased with his own blood. Let me hear often how it fares with you. How your souls thrive ; and what addition of members you have. I hope they * of Burlington and you of Pemmepeka are conjoined into one church. Pray encourage young gifted brethren. Keep up meetings of conference. Stir up the brethren. Don't let them sleep as others do. Take heed of the sins and heresies and errors of the place. Strive for peace with all men. Provoke one another to love and good works. Pray earnestly for me that I may be kept humble and faithful, and that my poor labours may yet be succeeded with a blessing. Brother, I have sent you two books more ; pray improve them both ; they were lately put forth by my father ; one is called, *The ax laid to the root, &c.* the other, *A counter antidote against infant baptism.* Doctor Wright is alive and is now a particular baptist. His daughter, Mrs. Jane Wright, lives with us and was lately baptized by me and is a member of our church. I and my wife are both but indifferent as to health. Our dear loves, with my father's, are to you and to your wife

* There was a little baptist church at Burlington planted by Mr. Keach about the year 1690 ; which was one of the two that he is said to have gathered in this country. See *Crosby* vol. 4, p. 309. The names of the members were, Thomas Bibb, Thomas Potts and Ann his wife, Nathaniel Douglas and Emblem his wife, Edmund Wells, Joseph Wood, Ann Gill. John Joiner, Nathaniel West and Elizabeth his wife. They broke up and joined Pennepek Oct. 9. 1699

and to all our brethren and sisters by name ;
from your unworthy brother and servant

Elias Keach."

" P. S. My dear love to brother Ashton and wife, to brother Duffield and wife (his brother Robert is dead though I have not yet been in Kent nor Suffex), to brother George and John Eaton and their wives, to old brother John Baker, to brother Jos. Meridith (if he come over I will serve him what I can), my duty to father * Holmes and mother, love to all the world. My wife's love to all, and my daughter Hannah's love to all ; she is now a great girl. I have no more alive, and know not whether I ever shall. I have also sent you by brother Samuel More (sealed in a paper by themselves) the few small books following as a token of my dear love to you. Though the books be small the matter is sacred and weighty ; pray cover those which are not covered and let our brethren have the perusal of them, but take care of them. I was in haste otherwise you should have had them in better order. The books are, *A counter antidote to purge out the*

He calls him father in reverence to his age ; for judge or president Moreland (from whom the manor of Moreland is named) was father to Mr. Keach's wife. Her name was Mary Moreland. By her he had a daughter named Hannah who married in London to one Harrison. This Harrison had one son by her, named John Elias Keach Harrison who arrived in this country about the year 1734 and possessed part of the Moreland estate in right of his mother. He lived at the Billet and was a worthy member of the Baptist church of Southampton. His wife was one of the Coarsons who bore him a son that now lives, with his family, at Tenicum near Delaware ; so that we have among us yet the offspring though not the name of Elias Keach.

malignant effects of a late counterfeit ; two books more of my father called, *The ax laid to the root*. A little piece called *London's* ** [illegible **] *of a proud Spira, being a fearful example of a late atheist* ; half a sheet, being *A true copy of a letter of the miraculous cure at Hitchin* ; one book on justification, or my four last sermons at Pinner's hall morning lecture (where it is supposed I had 1500 hearers), in all seven pieces small and great. Brother, pray do not slip any opportunity to write to me. I look upon myself still concerned with you and the church to give what advice and help I can at such a distance. Tell my brother Foster, that my affairs in the church have as yet hindered me from traveling into Kent and Suffex. I know not yet how matters stand there, but hear that his brother Robert has been dead above a year. Tell him I intend to write to him by the first opportunity

Elias Keach."

A P P E N D I X VI.

THE present generation of baptists in Pennsylvania and the other colonies (german baptists excepted) have some how reasoned themselves out of the practice of anointing the sick for recovery, not believing that the same kind of reasoning [pursued] would lead them to discontinue every positive rite, as it actually led Barclay and thousands besides. Our pious fore fathers in this province practised the rite frequently and successfully as might easily be shown. See two examples p. 23. 28. The same may be said of the baptists in Greatbri-

tain and Ireland. Their progenitors also used the salutary unction, whereof some narratives have been made public. Whether that of Colchester in Oldengland hath been printed I know not ; but as the narrative hath lately fallen into my hands I will present my reader with an abridgement of it, after premising that the manuscript (by its appearance) may be as ancient as the fact it relates ; and that it was given me by my worthy friend Rev. Ebenezer Kinnerfly who found it among his father's papers

“ God in this age hath not left himself without testimony of his eternal power and Godhead, as will appear by the following narrative—A church at Tiverton in the West (having one among them whom they designed for their pastor) wrote to the church of Colchester in Suffex for a dismission of said person ; and their opinion upon this question, *Whether laying on of hands in ordination was necessary ?* The pastor of Colchester being absent I was desired to answer the letter ; and when I came to the query I wrote as followeth ; *Laying on of hands being an insignificant thing, only as it denotes the person ordained and having no power to convey any ministerial gifts we judge it a mere ceremony (like anointing the sick and washing feet) which ceased with the apostles.* This letter the church would not sign because some alledged that those rites ought yet to be practised. I opposed them, and quoted authors I had read on the subjects ; but to no purpose, for the letter they would not sign ; and another was drawn to their mind. But from that time I was left in great darkness that I often questioned my interest in Christ,

and kept many days of fasting and prayer for the return of the light of God's countenance. Thus I went on for the space of about two months. Towards the latter end of December (being at St. Edmundsbury in Suffolk) I was desired to pray by a gentleman and his wife who had been long afflicted. At prayer I was much in the dark, and thought I had much more need to pray for my self than for others, which I did in some such words as these, *Why hast thou left me O Lord? Why hast thou hid thy face from me? Return, return, O Lord, and lift up the light of thy countenance upon me!* To which it was replied in thought, *Thou hast denied my ordinances of laying on of hands, anointing the sick and washing feet!* I answered, *If I know them to be thy ordinances, O Lord, I would not deny them!* Then it was that I was convinced of the continuance of those ordinances, and made to believe that if I practised them the Lord would accompany them with a blessing. I was resolved. And thereupon the Lord restored the light of his countenance, and my prayer was turned to praise. When I rose from prayer I said to the gentlewoman (who had the dead palsy in one side) Mistress! I believe your limbs would be restored if you were anointed in the name of the Lord; for I am most strangely convinced of that which I strongly opposed not long since. She said she could not submit; neither had she any faith in it. I used some arguments with her; but to no purpose. That day I returned to Colchester; and going to one Mrs. Munings (a widow who kept a millener's shop near the market) I told her how I had been convinced touching the ordinance

of anointing with oil. She was much surprized (knowing how vigorously I had opposed it) and asked, Whether I had faith in the application of it to her daughter? I told her, I had; and asked, Whether she believed in the ordinance? She replied in the affirmative. Then I asked the daughter, Child! do you believe the Lord can make you whole? She answered, The Lord's hand is not shortened that it cannot save; neither is his ear heavy that he cannot hear. Well, said I, if you believe his ability I believe his willingness. Then her mother asked whether I would be pleased to administer it? I told her, I would, but not then, because of my studies, it being the last day of the week. On the second day following (being to expound after my wonted custom and the said Mrs. Munings being present) I went to her house; and addressed myself to the business in the following manner; I prayed that God would raise our faith in the ordinance, and that we might lay hold of the promise; then I set the oil apart, by prayer, from a common to a special use, and anointed her three times on the place aggrieved in the name of the Lord Jesus of Nazareth. But when I came to anoint the ankle I was astonished, for her lameness was in this manner; her hip bone was out of the socket and would run up towards her arm; her leg was crooked, and the ankle had started out of its place so that none was to be seen on the inside; her left foot was in the form of a stump. Her mother does not know whether she was born thus or not, for the case was discovered when she was in leading strings, and she now is about

16 years of age. Many did her mother apply to for help. An eminent surgeon being called in, said, that he would not take Mrs. Munings money, because it was not in the power of man to remedy the case, as the cup of the hip was filled with a fleshy matter so that the bone could not be reduced to its place; the sinews were shrunk in a heap under her ham, and the whole side so weak that she could not lift a four pound weight with that hand. When I saw how matters were (as I said before) my countenance fell, and I said to myself, Surely I am worse than a madman! Can crooked limbs be made straight? And with that such a trembling seized me that I could not stay my hand to anoint but with the help of the other. In this confusion that text dropped into my mind, *Though thou believest not yet he abideth faithful and cannot deny himself*, I had no sooner done anointing but I fell on my knees in an agony and said, Lord I have done my part; I have gone to the extent of my commission! Lord I leave in thy hand the accomplishment of the work! While I was thus saying I sunk into a kind of a trance, and beheld, as it were, the heavens open, and Christ at the father's right hand presenting a petition. Then I cried out, Lord! that is our petition! and we wait for thy answer! The mother and sisters wondered at the expression. But as soon as I said the above words I had this text bro't to me, *Be it unto you according to your faith!* When I got off my knees I took some turns about the room, and sat down. Then looking upward, said, Child! the Lord hath made thee whole! The mother said, Sir, why do you

say so before you know ? I replied, Unbelief, stand thou by ! Child ! the Lord Jesus hath made thee whole ! At which the mother repeated what she said before. Then said I with greater vehemence, Child ! the Lord hath made thee whole ! Whereupon the damsel got up and said, What shall I render to the Lord for all his benefits ! while you pronounced me whole the second time my bones snapped to their places without any pain ! And to our astonishment we beheld her straight and whole and a full hand's breadth taller than she was before. So she put forth her foot and showed her ankle and all was well. Her other distempers also left her ; and her soul with ours were filled with the loving kindness of the Lord in such a manner that we did not know how to contain ourselves. Come, said I to her mother and sisters, let us sing the praises of the Lord. No said the mother, lest the neighbours should hear us. I replied, Should we hold our peace the stones in the street would cry out against us. So we sang the praises of God extempore. Before this the mother had said to the girl, Go, see whether your Brother cries. She went up stairs and fetched him down though a lusty boy of about five years of age. The day following (when the members of the church were called together) was spent in thanksgiving, and this relation was signed. Jan. 1. 1705—6

Thomas Pryer, John Maxey, Nathaniel Hicks, Sam. Tod, jun. John Blackfill, John Brown, Thomas Pettly, Joseph Ellingford, Daniel Hart, Francis Howard, Robert Harris, Philip Stowary, Benjamin Smith, Jeremiah Bax-

ter, William Rawlings, Sarah Pryer, Mary Maxey, Mary Munings, Mary Munings, jur. Elizabeth Munings, Sarah Speel, Mary Capes, Sarah Hible.

N. B. The reason why we, the sisters, have signed this is, because we have more narrowly searched her as to the hip."

A P P E N D I X VII.

FREQUENT mention having been made in the foregoing sheets of the *association* of Philadelphia it may not be improper to say something of the origin—nature—and usefulness of it. The origin of it, under its present name and regulation, is ascertained by the following paragraph in the records of Pennepek p. 43.—

"Before our general meeting held at Philadelphia in the 7th month 1707 it was concluded by the several congregations of our judgment to make choice of some particular brethren such as they thought most capable in every congregation, and those to meet at the yearly meeting to consult about such things as were wanting in the church and set them in order ; and those brethren met at the said yearly meeting which began the 27th of the 7th month on the 7th day of the week, and agreed that the said meeting should be continued till the third day of the week following in the work, &c." The chosen brethren who met were from Pennepek, Middletown, Piscataqua, Cohansey and Welshtract. This was the time of the association's existence ; and five churches its constituents. Since, it has increased so as to contain 34 churches exclusive of those

which have been detached to form another association. Before that period (Sept. 27. 1707) even from the first settlement of baptists about Delaware they had set up a general meeting for preaching, administering ordinances, &c. which meeting (as their then scattered state required) was held in different places. The first, on record, was at Salem in the month of May, 1688 when several were baptized and a deacon ordained. Penn. Rec. page 4, 5. This was about three months after Pennepek church was constituted; the next general meeting was held at Lowerdublin in the fall of the same year; the next at Philadelphia in March 1689; the fourth at Burlington in the summer following. Afterwards it shifted to Cohansey, Welsh-tract, Middletown and elsewhere. The people who lived in each of those places called it a *yearly meeting* because it came to them but once a year; but the ministers and others who attended in every place speak of it as a *quarterly meeting*, because (I suppose) in one place or another it was held four times within the compass of twelve or thirteen months. Some business was done at these meetings whereof see one example p. 99, but then it was done without the authority of a delegation. Thus they went on from 1688 to 1707 which was a period of about 19 years; but in the last mentioned year (Sep. 27) the general meeting which had been held at Philadelphia from 1689 was transformed into *An association of messengers authorized by their respective churches to meditate and execute designs of public good*; and has been continued in the same place ever since, one year excepted. The said general meeting (held in

three other places) is called *yearly meeting* to this day. This is the state of matters now 1770. It was pretty much the same 56 years ago, as appears by a letter of Rev. Abel Morgan, addressed to the London ministers and dated Philadelphia; Aug. 12. 1714 " We now have for the better assisting one the other four general meetings; one at Welshtraſt where all the pennsylvania churches resort in May; the other at Cohanſey where Philadelphia aſſiſts; the third at Middletown where Philadelphia alſo aſſiſts; the fourth at Philadelphia in September where all do resort and where moſt of the public matters are ſettled by meſſengers from every particular church." The general meeting of Middletown is moveable. No public buſineſs is done at theſe three yearly meetings which makes ſome neglect them as *unmeaning aſſemblies*. The fourth, or aſſociation, is a meeting of buſineſs.

From the origin of the aſſociation we proceed to the nature thereof. It has been before ſtyled *a confederate body of delegates from the churches*; but it is to be obſerved that their delegation raiſes them no higher than an *adviſory council*; it gives them no eccleſiaſtical legiſlature, nor juriſdiction, nor coercive power, nor any thing elſe which may interfere with the rights of particular churches, or thoſe of private judgment. Some motions were made in 1766 and afterwards which (if admitted one way) would have brought in, by way of appeal, matters that had been determined in particular churches; but an effectual oppoſition was made to the motions from an apprehenſion that as ſoon as the aſſociation ſtarts from its preſent

firm basis of an ADVISORY COUNCIL so soon will it become contemptible for want of power ; or, having power, become tyrannical, as all assemblies of the kind have proved. Nay, the very word *appeal* has a caveat upon it in the records, lest the *judgment* or *advice* which the association give upon matters brought before them, by the mutual consent of churches or parties concerned, should be considered as decisive, or the acts of a superior judicature.—The persons who form this association (as hinted before) are delegates or messengers from the churches. The choice falls generally on the ministers and elders or deacons. With them each church sends a letter addressed to the association containing the names of their messengers and an exact account of their church state, with a specification of what advice or help they want.—The time when the association meet, is the Tuesday after the second Sunday in October. It continues commonly to the Thursday or Friday following. Then the messengers return with letters to their respective churches. These letters contain an exact account of the number of communicants in each church ; the number baptized, restored by repentance, or otherwise added in the year ; the number dead, excommunicated or otherwise lost ; the opinion of the association upon queries brought into it ; their advice relative to things whereof it was asked ; the times when vacant churches are to be supplied, and by whom ; with minutes of the transactions, &c. These letters have of late years been printed.—The manner in which the association is conducted is as followeth. After divine service (a

part of which is a discourse on some article in the *Century confession*) the moderator for the preceding year nominates a successor and a secretary ; these being approved and seated the letters to the association are called for, and read, and the names of the messengers enrolled, which commonly finishes the business of the first day. The next (and each succeeding) day they meet at appointed hours, and after calling the roll over proceed to business. All matters are determined by majority of voices, except what are determined by scripture ; such things are never put to the decision of votes. All the messengers may freely speak to any matter in hand, and make replies and rejoinders, observing decorum and addressing themselves to the moderator. Nothing is put to vote till all have said what they chuse to offer. The business of the last sitting is to frame and sign the circular, and other public letters ; to appoint a preacher for next association, and his subject. It should be observed that each sitting and rising is attended with prayer by the moderator——Churches are received into this association by petitions, setting forth their desire to be admitted ; their faith and order, and willingness to conform to the rules of the associated body. A petition being read, and suffrage in its favour being obtained, the moderator declares that such a church is received ; in token of which he gives the messengers the right hand of fellowship, and bids them take their seats.

The last thing proposed was to say something of the usefulness of this association. And the experience of 63 years hath shown it to be

so considerable as to recommend such a combination of churches, were there no divine precept or precedent for it. I will mention some late instances (1) It hath made the baptists a respectable body of people in the eye of other societies and of the civil powers on this continent—The baptists of Montague pleaded a law of the province for their exemption from ministerial tax; but the court would not hear them till they shewed their connection with a branch of the association of Philadelphia—Their brethren of Ashfield had 395 acres of land taken from them towards building a presbyterian meeting house and paying a presbyterian minister; they applied for help to the said branch of the association who have engaged the restoration of their property by laying their case before the king, if they cannot succeed with the assembly of Boston—Rev. John Davis upon settling in Maryland was much harrassed till the association espoused his cause; then he had peace, and is now much esteemed in the neighbourhood—The rev. David Thomas A. M. was roughly treated in Virginia by both mobs and magistrates; he applied to the court of Williamsburg for his qualifications in order to obtain the protection of the toleration act. The court would not know him. He then applied to the association of Philadelphia for advice; he had it, and returned, and is now under the protection of the Law—Rev. Noah Hammond of Longisland was treated by his neighbours as if he were no minister in the sense of the law; and consequently they noised it abroad that the marriages he performed were not legal, and that the issue would not be legi-

imate. This greatly disquieted him and the parties concerned ; but upon the reception of him and his church into the association the clamor ceased. (2) The said combination of churches has in a good measure remedied the pernicious effects of the *pruritus praedicandi* which rages so much in America. One of the first resolves is, " That no man shall be allowed to preach among the associated churches except he produce credentials of his being in communion with his church, and of their having called and licensed him to preach". Before this, vain and insufficient men would set themselves up to be preachers, and stroll about the country under the name of baptist ministers ; also ministers degraded and excommunicated, who with their insufficiency and immorality brought disgrace on the very name of baptists. (3) The said association has been very beneficial to the churches concerned in many other respects. Some have been supplied with money towards erecting places of worship ; some to defend themselves against oppressors, as is now the case with respect to the churches of Newengland, for whom a considerable sum is raised ; some to relieve their necessities, as in the case of the brethren of Kono-lowa who were driven from their habitations by the Indians ; some are assisted with counsel and advice when in difficulties among themselves, as appears by the records of the association ; some with ministerial helps, whereof many instances appear in the yearly letters to the churches. Many other evidences of its utility might be produced. Of any ill effect attending it I have not known one instance ; nei-

ther have I heard any clamor against it except from the self-made preachers and degraded culprits before mentioned whose trade is almost ruined hereby, and who (like quack-doctors and pettyfogging lawyers) do more harm than good (4) But what I deem the chief advantage of this association (and indeed the spring of all the benefits before mentioned) is, that it introduces into the visible church what are called *joints and bands whereby the whole body is knit together and compacted for increase by that which every part supplieth*. And therefore it is (as hinted in the preface) that I am so anxious to render the said combination of baptist churches universal upon this continent. And should God give me success herein, as in the affair of the baptist college, I shall deem myself the happiest man on earth.

A P P E N D I X VIII.

THOUGH it be doubtful whether a nation of ancient Britons (usually called *Welsh Indians*) do exist in America yet the grounds of the conjecture are not to be despised. It is no longer than 1767 since some Indians from the back of lake Superior averred at Quebec "That far westward of them was a tribe of white people who wore beards, and dressed differently from the Spaniards, French and English; that they had the use of arms, possessed a well improved country, but were very shy of the black Indians, &c." See the account published at London in the Ledger of Feb. 2. 1768. However, our forefathers believed there were such a people, as appears by their letters; one of which

(addressed to the British Society, and dated Philadelphia, Mar. 1, 1733—4) is as followeth.

Gentlemen,

“ IT is not unknown to you that Maddoc Gwynedd, prince of Wales did, about 500 years ago, sail to the westward with several ships and a great number of his subjects; and was never heard of after. Some reliques of the Welsh tongue being found in old and deserted settlements about the Mississippi, make it probable that he sailed up that river. And we, being moved with brotherly love to our countrymen, are meditating to go in search of them; but are discouraged by the distance of the place, and uncertainty of the course we should steer. If you can give us any information and direction, together with some help to bear the expence we shall find men adventurous enough to undertake the expedition; having no other end in view than to carry the gospel of peace among our ancient brethren; and believing it will be to the enlargement of the british Empire in America, and a proof of prior right to the whole continent, should we happily succeed. We remain, Gentlemen, Your loving countrymen,

Nathaniel Jenkins,	John Davis,
Benj. Griffiths,	David Evans,
Joseph Eaton,	Rynallt Howel.”

A P P E N D I X IX.

SOME places are famous in history for having been the *baptisterions* of the ancients, as Jordan, Ænon and Bethabara in Palestine;

Swale, Gwenie, &c. in England, particularly Swale which St. Austin is said to have consecrated and therein to have baptized 10000 in the depth of winter about the year 595. And why should not Schuylkill be mentioned with Jordan, Swale and Gwenie, seeing there is a like reason for it, especially that part delineated in the frontispiece? In this river I have baptized many. My predecessor, Rev. J. Jones, &c. had done the same before me. Nay, a late clergyman of the church of England was wont to make this river his baptisterion. The part above referred to is about a mile and a half out of Philadelphia; and is not only convenient for the celebration of baptism but most delightful for rural sceneries. Hither the towns people in summer resort for recreation and entertainment. To this river hath Francis Hopkinson Esq. led his bards and literati to sweep their lyres and meditate on justice and religion*. Round said spot are large oak, affording fine shade. Underfoot, is a green, variegated with wild flowers and aromatic herbs. Just by was lately erected a house for dressing and undressing, and for the use of the *proseuches* of the ancients. Aft. xvi, 13: it is divided into two rooms by a hanging partition, and so contrived that when the partition is lifted up and the doors opened, and the folding shutter in the front let down, that it resembles an alcove, facing a prospect of land, wood, water, rocks, hills, boats, &c. In the midst of this spot is a large stone rising about three feet above ground, round which I have often seen the people (in

* See his pretty poem, called SCIENCE.

imitation of Christ, Lu. iii, 21) kneel to pray after baptism had been administered. The top is made level by art, and steps hewn to ascend; on the top stands the minister to preach to the people who resort thither to see baptism performed; and a multitude of hearers he commonly has. I have once reckoned there 32 carriages, and have often seen present from 100 to 1000 people, all behaving much better than in some other places. With these exercises of religion and the delightfulness of the place many confess to have had such feelings as the disciples when they said, *Lord, it is good for us to be here! Let us here erect tabernacles!* By way of conclusion to this appendix I will add the hymn that is wont to be sung in this place upon the occasions before named, with some additions to accommodate it to *Helmstey-tune*; if it be sung to the old tune the additions [in crotchets] must be omitted, and two verses put together.

SCHUYLKILL HYMN.

Jesus master O discover
Pleasure in us, now we stand
On this bank of Schuylkill river,
To obey thy great command,
[*Pleasure in us, pleasure in us, pleasure in us,
Who obey thy great command*]

Make this stream, like Jordan, blessed,
Leprous Naamans enter in.
*Rise, faith Jesus, be baptized,
And you wash away your sin.*
[*Be baptized, be baptized, be baptized,
And you wash away your sin*]

Here the world and flesh and devil
 We do solemnly renounce ;
 Here we vow to cease from evil ;
 And a life to God announce.

*[Cease from evil, cease from evil, cease from evil,
 And a life to God announce.]*

Of our vows this stone's a token
*Stone of witness** bear record
 'Gainst us, if our vows be broken
 Or if we forsake the Lord.

*[Solemn vowing, solemn vowing, solemn vowing,
 Stone of witness bear record.]*

Help us, thou baptized Jesus !
 What we vowed to fulfil.
 Of our fears of failing ease us.
 Form and mould us to thy will.

*[Help us Jesus, help us Jesus, help us Jesus,
 What we vowed to fulfil]*

Hence we go our way rejoicing
 Conscious of our pleasing God,
 Foll'wing Jesus still proposing
 In the paths his feet have trod.

*[Go rejoicing, go rejoicing, go rejoicing,
 Conscious of our pleasing God]*

* And Joshua—took a great stone, and set it up there under an oak, that was by the sanctuary of the Lord. And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the Lord which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God. *Joshua xxiv, 26, 27.*

E R R A T A.

THE errors, both of the printer and of the writer, which have been discovered in the foregoing sheets may be thus rectified. p. 1.

for <i>one</i> read <i>partly</i>	6	27
for <i>the other</i> read <i>and partly</i>	6	28
for <i>Tuncters</i> read <i>Tunkers</i>	5	&title
for <i>purchas</i> read <i>purchase</i>	6	29
for <i>Elizabeth</i> read <i>Eleanor</i>	7	30
for 1688 read 1687—3	8	6
for <i>cousel</i> read <i>counsel</i>	10	3
dele <i>and ordained</i>	10	4
for <i>Elias</i> read <i>Silas</i>	11	14
for <i>an acre</i> read <i>a piece</i>	16	32
for <i>tombstone</i> read <i>headstone</i>	16	33
for <i>Hugh Morris</i> read <i>James James</i>	17	26
for <i>Bonham's</i> read <i>Bonds</i>	24	2
for 19 read 29	29	17
for <i>one year</i> read <i>ten years</i>	41	5
for 20 read 23	31	23
for <i>same year</i> read <i>following year</i>	42	19
for <i>Tho's Killingworth</i> read <i>John Watts</i>	42	21
for <i>Jedediah</i> read <i>Jedidiah</i>	45	13
for 1690 read 1686	46	29
for <i>Llanfernach</i> read <i>Llandydoch</i>	46	30
for 1761 read 1760	43	3 - ?
for <i>Newbritain</i> read <i>Montgomery</i>	51	34
for 3252 read 3250	54	27
for 668 read 678	54	28
for 31 read 34	63	21
for <i>bad</i> read <i>bath</i>	69	12
for <i>was</i> read <i>is</i>	70	9
dele <i>and in 1702 built a place of worship in Oxford township</i>	59	28

dele and their meeting house being taken from them	59	31
for they built read they and others while keithian baptists built	62	5
for Sarah Branson read William and Sarah Branson	41	23
for three hundred read three hundred and thirty	41	24
after John Morgan add the following paragraphs		
(5) Seventy eight pounds fifteen shillings the gift of Francis and Amy Pullin to- wards discharging the debt of half the lot on which the meeting house stands		
(6) Thirty pounds the gift of Steph. An- thony towards discharging the debt con- tracted in building the meeting house	41	28

The end of the first volume. The second volume (containing *Materials towards a history of the Baptists in New-jersey*) will be published with all convenient speed.

In the second ⁵⁵ volume
should be annexed

Rev^d John Gano
his Book
A. 1774

At the beginning of the War
Between Great Britain and
America his family removed
from New York to Horse Neck
from Horse Neck to Bedford
from Bedford — to New Fairfield
from New Fairfield to Warwick
from Warwick — to Bell Vale
from Bell Vale to Orange Town
to New York —

His author was a native of [unclear] began to preach while in his teens, and was usefully and acceptably in England and Ireland until about 1761. Accepting a call from America, he preached in Philadelphia until about 1770. His last years were devoted mostly to Baptist history, visiting churches, and reading "lectures in society." Part of his collections, travelling as far northward as New-Hampshire, appear in Backus's New-England works; he gave John Leland facts for Southern history; he had two volumes printed; and some exist in his own printlike hand, and others in his manuscripts.

He modestly designates his works, "*materials towards*" history, but they contain the very marrow of the matter arrived at. Visiting from Pennsylvania to Georgia, he wrote, "cost the hiring of two horses, and a ride of about three thousand miles." About 1770 appeared his *Skeleton of Pennsylvania Baptists*, of which I have a copy. He lost thirty pounds in the first copies of which were afterward sold. With many discouragements, however, Baptists, he persevered in his benevolent after generations.

In New-Jersey he "visited the country from Cape May to Wantage. In eight months' time, and nearly a hundred miles' travel," examining and township records, questioning "elders" &c. His most extreme exertion, the ice making riding, was then compiled "*Materials towards a History of the Baptists of New-Jersey*" a well-worked up volume, copy of which I have. It has 130 pages.

In the second volume
of the manuscript

Rev. John Cano
his Book
A. 5774

At the beginning of the War
Between Great Britain and
America his family removed
from New York to Horse Neck
from Horse Neck to Bedford
from Bedford to New Fairfield
from New Fairfield to Warwick
from Warwick to Bell Vale
from Bell Vale to Orange Town
to New York

ONE HUNDRED EIGHTY-FOUR YEARS AGO.

This author was a native of Wales, and began to preach while in his teens, laboring usefully and acceptably in England and in Ireland until about 1761. Accepting a call from America, he preached in Philadelphia until about 1770. His last years were devoted mostly to Baptist history, vacant churches, and reading "lectures in divinity." Part of his collections, travelling as far northward as New-Hampshire, appear in Baekus's New-England works; he gave John Leland facts for Southern history; he had two volumes printed; and there exist, in his own printlike hand, unpublished manuscripts.

He modestly designates his works, "*Materials towards*" history, but they contain the very marrow of the matter arrived at. Visiting from Pennsylvania to Georgia, he wrote, "cost the hiring of two horses, and a ride of about three thousand miles."

About 1770 appeared his Sketches of Pennsylvania Baptists, of which I have no copy. He lost thirty pounds in the work, copies of which were afterward in demand. With many discouragements, even from Baptists, he persevered in his design to benefit after generations.

In New-Jersey he "visited the churches from Cape May to Wantage. It required eight months' time, and nearly thirteen hundred miles' travel," examining church and township records, questioning "ancient persons," &c. His most extreme point was on foot, the ice making riding dangerous. He then compiled "*Materials towards a History of the Baptists of New-Jersey*," a well-worn borrowed copy of which lies before me. It has 156 small pages, and

was sold at the rate of a dollar per copy. Five hundred copies were printed, three hundred of which were taken by seven persons, most of them outside of the State. In 1790, the Philadelphia Association appointed S. Jones, B. Allison and O. Hart to revise the work, which they probably did, as it did not appear until 1792, to which year some details are carried. About eighty ordained ministers are sketched, and some licentiates and other members, and also twenty-nine churches, including three Sabatarians, one Tunker and one Rogerene Baptist. The ministers are in a similar proportion.

Covering One Century.

The work begins with the first church formation at Middletown, in 1688, and closes with that of Canoe-Brook (now Northfield) in 1786.

Localities.

Mr. Edwards's first point was a clear conception of the site of each church as to township, county, course and distance from Philadelphia; size and age of houses of worship and grounds appurtenant; by whom and when lands were purchased or given; whether the houses had or had not stoves to keep them warm; number of families usually worshipping in them, and of members of church; times of receiving the Lord's Supper; salary of pastor or supply, how raised, &c. Many places have changed names since this book was written. The most notable geographical error is the repeated location of "Wrentham" in Connecticut, which it joins on the northeast corner, but is really in Massachusetts.

Histories.

Histories of each church are given, embracing, from records or traditions, much information of township settlements, con-

period, he found no original papers of the three earliest churches—Middletown, Piscataway, and Cohansey; and some accounts were meagre and unsatisfactory. Fire had consumed some papers of value, Mr. Edwards having had a house burned in which was a volume prepared for the press. The Revolution had scattered some records, and gross carelessness in the matter was often evident. Of Salem he wrote, "I have been so happy as to find the history of this church ready to my hand," by Job Shepard, its first minister. Other aids had been opportunely rendered.

Family Records.

In most cases, Mr. Edwards was able to give names of all constituent members, of others supposed to be among the earlier, and of some friends who were not communicants. Often the names of wives of ministers incidentally appear, also of their children, whether married or single, of families with which they intermarried, and number of grandchildren—thus giving to many now living a clew to their ancestry.

Some of these domestic data are sufficiently personal. Of one deceased preacher he had to write: "One of his sons is yet alive; but not a very intelligent man; for which reason" (and the loss of the church records) his history could not be obtained.

Of another: "His grandson, Seth, is yet alive, and tells me that he has upwards of eighty of his own offspring to follow him to the grave."

One living had "preferred a single life, hitherto; which preference he obtained (perhaps) while he lived with the Tunkers of Ephrata [Penn.] However that be, it is hoped he learned from the Tunkers to be meek, harmless, and a Bible Christian; for I know of no better patterns."

"Remarkables."

These include what we might classify as "Miscellaneous." They are brief notices of revivals; ministers and churches going out from a particular church; sketch of the aged mother of the Stout family; Mrs. Carman's recovery; Dr. Allison's varied accomplishments; Deacon Edwards's second-sight; some variations of religious opinions; rise of Wantage church, baptism included, without outside help; whether one, banished from the pulpit for cause, should ever again enter, &c.

Singular names abound in these records—as, Patience James, Karenhappuch Blackwood, Prudence Keasbey, Rachel Sneathing, Æiothes Smith, Recompense Stanbery, Temperance Quinton, Safety Magee, Ezekiel Mount, Ælta Worth, Beasheba Job, Joanna Feeble, Patience Bloom, Tabitha Scull—names, doubtless, of most worthy persons, which now seem as singular to us as ours will to those of A.D. 1976.

"Rogerenes" were a sect that sought to spread their sentiments by going into meetings of other people and annoying them in various unlawful ways. At Schooleys, and Basking Ridge, they were fined and whipped for their folly. In other places, wrote Mr. Edwards, "they have been taken out of meeting-houses with much pleasantry, and shut up in stables, pen-folds (and once in a hog-pen), till worship was over. Paul speaks of some people who pleased not God and were contrary to all men." That fanatical tribe is extinct.

"Temporalities."

That word comprehended the lots, farms or "plantations" given to or bought for a church, as also any money or other valuables invested, with the names of donors. Most sums are given in pounds—a Jersey pound being three-fifths of a pound sterling. Thus Hannah Chesterman gave Middletown church half a plantation, which half brought 356 pounds; James Glover, Esq., willed 100 acres on the death of the occupant; Jonathan Holmes left 400 pounds, and Elder Abel Morgan a bond of 150. A hundred acres on Shrewsbury River, and 900 pounds at interest, were large helps to a frugal pastor. That church had three meeting-houses "finished as usual, but *all wanting stoves* to make them comfortable in winter"—and that in 1790!

Cape May had about seventy acres of good lands and buildings; "*plenty of fish* may be had here with little trouble;" they were to have one-third of a plantation on death of testator's widow; and there were three other small legacies. "With these helps," writes Mr. Edwards, "*and the revival of religion, the living at the Cape will be considerable.*"

Mr. Wilson, at Hightstown, had 120 pounds salary, and perquisites. With a congregation of 250 families, wedding-fees promised a condition endurable in those frugal days.

Kingwood, with 205 families, gave one hundred pounds and perquisites; Hope-well had 133 acres in a valuable plantation, and ten legacies; Scotch Plains gave 100 pounds and perquisites.

Other churches were not so well supplied. Some had "no temporalities." At Mansfield Court-House, Mr. Cox had *a bushel of*

wheat for every monthly visit. Others had little more—perhaps less. But it is evident that, for the time, most of the Baptists of New-Jersey were wise and considerate in providing for their pastors by settlements, if not by annual contributions.

Continental Depreciation.

The patriotism of the Jerseymen was evinced in the fact that most of them placed their church money, as well as their own, in Continental funds, thereby losing largely during the war of the Revolution. Unfortunately, with all his wisdom and his erudition, Mr. Edwards had a son, an officer in the British Army, which fact may have biased him into that prejudiced and negative position against the Whig cause, which deprived him of former influence and embittered his latter days. His feelings were evinced in his statement that a church fund was “reduced to a pittance by that *sacrilegious thing*, Congress-money”—“reduced to a pittance by the fore-mentioned *robber of churches*.” The past was “the good time which we have seen”; the then present “evil times.” Of one small legacy, “Congress-money has taken a good bite off.” Mrs. Elizabeth Hobbs, of Hopewell, left £350, the interest to aid ministerial candidates; but “Congress-money has dissipated two-thirds of the *widow's bounty*.” Another bequest “did fetch a pretty penny, but now valued at only three pounds per year.” Scotch Plains also lost, and Mr. Edwards exclaimed, “O, thou robber of churches, and of the fatherless and widow, what hast thou to answer for! Can an end gained by such means prosper? The widow [mother?] of Micah cursed him that robbed her; but when it was restored, she blessed. And cannot a certain

revolution do as much to reverse a curse into the blessing of the widow and fatherless and churches?" In noticing Samuel Heaton's ten children, Mr. Edwards quoted: "I take it that a man who raises a family does a nobler feat than Alexander or Cæsar, or — ever did." (Does that — mean Washington, who was childless excepting as a nation hailed him father?)

HISTORIA.
